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THE CLERGY REVIEW

JUNE, 1954

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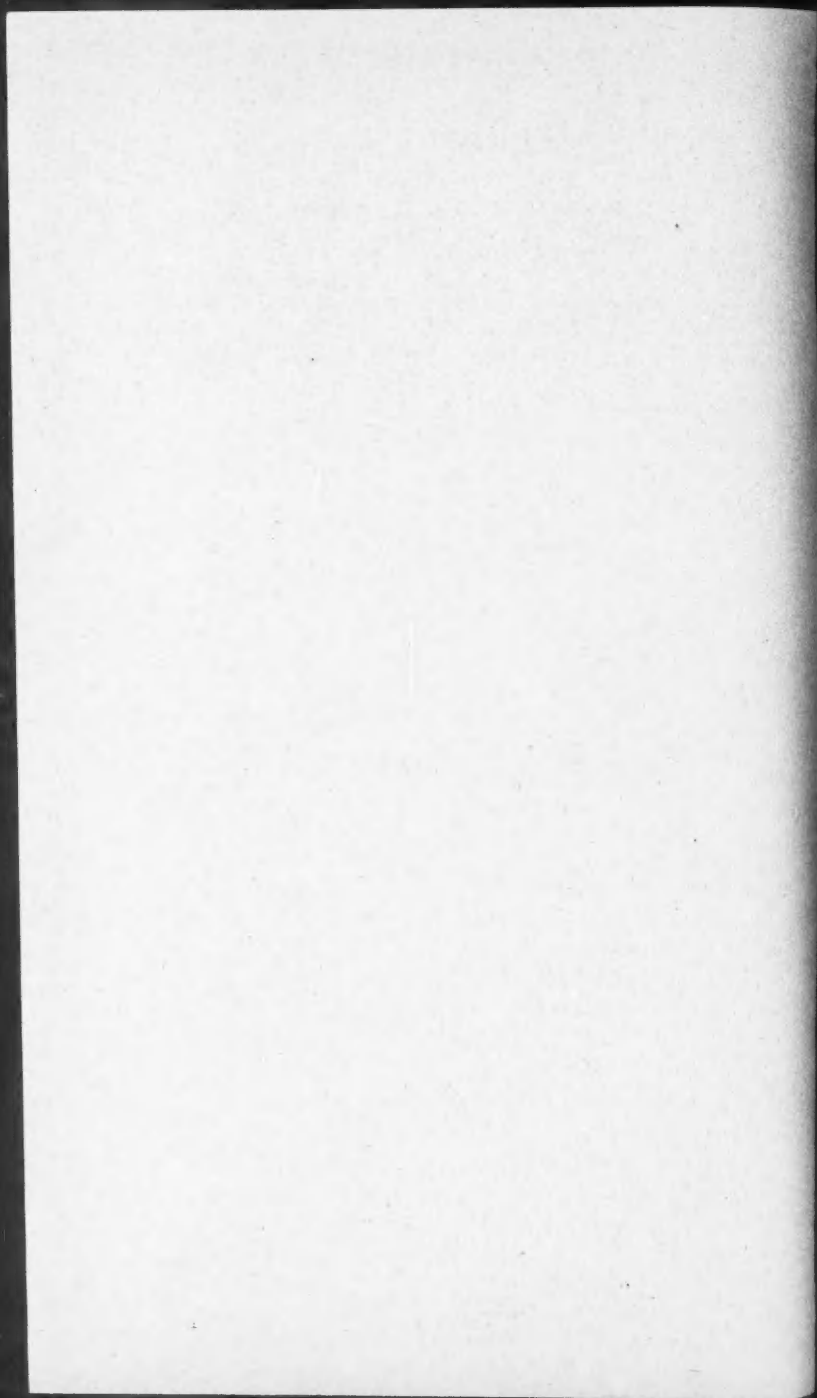
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THE CLERGY REVIEW

Editor :

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., Ph.D.

THE Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience, readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

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The CLERGY REVIEW

NEW SERIES VOL. XXXIX No. 6 JUNE 1954

IS THEIR BAPTISM REALLY NECESSARY?

III

MONSIGNOR MICHEL judges that it could be defined that infants dying unbaptized are excluded from heaven; and consultation of over one hundred representative theologians of the last six centuries entirely confirms his judgement. The names of these theologians are enumerated in the note below, exigencies of space preventing reference to work, edition and page.¹ They say that the doctrine is "de fide definita", "de fide", "certum ex fide", "fide catholica tenenda", "doctrina communis Patrum et theologorum", "sententia catholica", "certum est inter catholicos", "nemo catholicus negat", "dicunt uno ore catholici", "dicunt unanimiter catholici", "semper ecclesia credit", and use other similar expressions, which it would be tedious to enumerate. No one who reads them could possibly doubt their meaning; Pohle-Preuss, for instance, says: "It is an article of faith that children who die unbaptized must suffer the *poena damni*, i.e. are deprived of the beatific vision of God."²

Against this argument from authority, however, the following objection has been urged: "It is surely undeniable that what

¹ In the fourteenth and fifteenth centuries, Aegidius Romanus, Petrus Aureolus, Raymundus de Pisis, Gregorius Riminensis, Thomas de Argentina, Capreolus; in the sixteenth, Sylvester of Ferrara, Viguerius, Catharinus, Alphonsus de Castro, Ruard Tapper, Dominicus de Soto, Andreas de Vega, Alphonsus Salmeron, St Peter Canisius, Toletus; in the seventeenth, Gregorius de Valentia, Esthius, Suarez, Vasquez, Christophorus de Castro, St Robert Bellarmine, Lessius, Becanus, Montoya Ruiz, Didicus Alvarez, Isambertus, Gotti, Petavius, Comptonus, de Rhodes, Mezger, Arriaga, Mastrius, Contenson, Herinckx, Haunold, Gonet, Sylvester Maurus, de Laurea, Goudin, Sfondrati, Thomassinus; in the eighteenth, Bossuet, Noris, Frassen, Henno, Tournely, Billuart, Berti, de Rubeis, Sardagna, Kilber, Hiquaeus, and the Salmanticenses; in the nineteenth, Perrone, Franzelin, de Augustinis, Brambrig, Kendrick, Mazzella, Bolgeni, Coglan, Prevel, Denis, Bonal, Heinrich-Gutberlet, Hurter, Liebermann, Knoll; in the twentieth, de Aldama, Beraza, Bernard, Billot, Boyer, Bozzola, Doronzo, Hervé, Huarte, Hugon, Janssens, Lercher, Lépicier, Muncunill, Otten, Palmieri, Pesch, Pohle-Preuss, Sagués, Fran. Schmid, Tanqueray, Tepe, Toner, Van Noort. The Salmanticenses cite Zurmél, Lorca, Montes, Salas, Granad and Many; and Vasquez cites Cabrera and Lossada, but these I have not been able to verify.

² God, the Author of Nature and the Supernatural, St Louis, Mo., U.S.A., 1912, p. 302.

you might call the everyday teaching in the Church—the pulpits, the text-books, some catechisms, perhaps, the routine directives of authority—has always spoken as if these infants are excluded from heaven. But it is also undeniable that the everyday teaching spoke in this way, not as announcing a piece of the Good News, but rather as the conclusion of a syllogism, as thus:

“All who die in original sin are excluded from heaven.
But these infants die in original sin.
Therefore these infants are excluded from heaven.’

“The major premiss may fairly be called of faith, since the Church has officially interpreted our Lord’s words to Nicodemus (John iii, 5), in the strict sense. As for the minor, it was taken for granted as being a fact of common observation. But is it?”¹

The argument then continues that the minor cannot be certain unless one excludes the possibility of the remission of original sin by desire of the infant, or of its parents, or of the Church.

There is a flaw in this reasoning, because the proper major proposition to be deduced from John iii, 5, is: “those who die unregenerated by water and the Holy Ghost are excluded from heaven”; for if this be doubtful, then the deduction of original sin from John iii, 5, is itself doubtful. But leaving questions of logic, the objection entirely overlooks the traditional nature of Catholic teaching. One generation of Catholic teachers repeats the previous generation, back to the earliest witnesses. Theologians of the last four centuries quote their predecessors; they quote St Thomas Aquinas, the *Decretum* of Gratian and its authorities, St Bede, St Gregory the Great, St Gelasius, and, above all, St Augustine. Again and again one reads the famous words: “Do not believe, do not say, do not teach that infants who die before Baptism can attain remission of original sin, if you wish to be a Catholic.”² They quote St Thomas: “there is

¹ *Downside Review*, Winter, 1952–53, p. 32.

² St Augustine, *De Anima*, 3, 9, 12, CV. 60, p. 369; cf. de Aldama, Pesch, de Rubeis, Suarez, de Vega, de Soto, etc., etc.

no other remedy available to them besides the sacrament of Baptism." They quote the Decree for the Jacobites, which repeats this assertion of St Thomas.¹ They explicitly state that they hold the doctrine which St Augustine affirmed in his controversy with the Pelagians, which they believe is the doctrine of the Church. They are fully aware of the difficulties; and theologians like Dominic de Soto, Suarez, de Rubeis and Billuart present the difficulties quite as cogently as do any of the recent writers who have doubted the traditional teaching. They do not assume from observation that infants cannot make an act of charity and then argue that since they are not baptized they must be lost. They accept as the teaching of the Church that infants must be baptized because there is no other means by which they can attain heaven. They often say that God *could* save them by other means, because His power is not limited to the sacraments; but they hold that He has revealed that in the present order of Providence He does not do this, and they hold this because the Church, the custodian of God's revelation, teaches that God has appointed this means, and this means only, for their salvation. Without that sole means, they must be lost. If there is an assumption in that teaching, it is an assumption made by the whole Church and not merely by theologians.

There have, of course, been some in the Church who were reluctant to accept the teaching. As early as the twelfth century, between 1100 and 1117, Theobald of Etampes wrote to the Abbot of Abingdon protesting that no one ought to doubt the exclusion of unbaptized infants from heaven: "since the Church has expressed herself so clearly about them being lost, that she leaves in doubt no one who has a Catholic mind—*catholice sentientem*. For all who have a Catholic mind indubitably affirm, and by their affirmation settle the question (*non temere definiunt*), that no one in the new dispensation can become a member of Christ unless he is reborn of water and the Holy Ghost, nor in ancient times, unless purified by some type of baptism." He cites the famous words of Augustine: "Do not believe, do not say, do not teach, etc. if you wish to be a Catholic;" and waxing hot, gives a specimen of medieval *odium theologicum*: "If any enemy of truth," he says, "dare to growl against this

¹ *Summa*, 3, Q. 68, a. 3; Florence, Denz. 712.

Catholic conviction, I am prepared to prove by word and pen that he is sacrilegious and a wicked dog: *sacrilegum et canem improbum*."¹

The most famous of dissentients, however, was Cardinal Cajetan, *d.* 1534. In his comment upon the third part of the Summa, he says:

"It would not be unreasonable to say that in case of necessity, baptism in the desire of the parents would seem sufficient for the salvation of little ones, especially with some outward sign. . . . When impossibility excludes the sacrament of faith, room is still left for the power of faith. And thus the infant may be saved by baptism of water through the desire of the parents, if it were impossible actually to baptize it in water."²

In his comment on article 11, which deals with infants unborn, he says:

"On this article, it seems proper to write, and therefore to affirm, although under correction, that infants in danger of death in the womb can be saved, as we said about infants who cannot be baptized. I say that they can be saved through the sacrament of baptism, received not in fact but in the desire of their parents, with some blessing of the infant, or offering of it to God, with an invocation of the Trinity."³

This suggestion of Cajetan met a hard fate. The theologians and Bishops of the Council of Trent discussed Baptism in January, February and early March 1547; and the advisory commission of theologians drew up a proposition which they judged ought to be condemned: "Infants dying in the womb of their mothers may be saved by an invocation of the Trinity and a blessing." After considerable discussion in the plenary sessions, the proposition was dismissed from further consideration, *quia non pertinet ad baptismum*, a reason which some find mysterious, but which Denis rightly takes to mean "does not pertain to the matters about Baptism which are disputed by the Protestants."⁴ In an exceedingly careful review of all that transpired during the discussion at Trent, Father J. B. Umberg concludes that the

¹ Theobald's letter appears to have escaped the attention of theologians; it appears in *M.P.L.*, 163, 764, and was brought to my notice by Father F. Courtney.

² The Leonine ed. of St Thomas, vol. XII, Rome, 1906, pp. 93-4.

³ *Ibid.*, p. 104.

⁴ *De Sacramentis*, Mechliniac, 1870, p. 157.

large majority of the bishops who spoke on the subject wanted the proposition condemned; but that as the ultimate decision was to withdraw it, the Council officially left the doctrinal question in exactly the same position as it was before.¹ Indeed, since the declared purpose of the Council of Trent was to proscribe only Protestant errors, it is surprising that Cajetan's suggestion should have been selected for condemnation; and the general mind of those present at the Council was clearly that the proposition was unsound, although they were persuaded that a Council convened against Protestants was not the proper place in which to condemn it.

Theologians without a single exception reject Cajetan's suggestion. Sylvester of Ferrara, Master General of the Dominicans 1525-1526, says that the suggestion is contrary to John iii, 5, to Innocent III and to St Thomas. Dominic de Soto, O.P., who had helped to draft the Decree of the Council of Trent upon Justification, and who afterwards, in 1554, succeeded Melchior Cano, O.P., in the chair of morning Dogma at Salamanca, expresses a sorrowful but firm judgement against Cajetan: "to say that there is any ordinary remedy divinely instituted other than Baptism is plain heresy—*manifestaria haeresis*." This sounds the key-note of the substantial objection against Cajetan; it is not that the particular remedy suggested is unacceptable, but that any remedy at all is suggested other than Baptism. De Soto justifies his condemnation with six different theological reasons, and "innumerable testimonies of the saints, especially Augustine." As to unborn infants, de Soto says: "Although he meticulously says he speaks under correction, nevertheless he voices an opinion which I confess I wish I did not find in Cajetan. For he is the only one who holds it, and, speaking with all due reverence for him, it can scarcely be defended against the charge of rashness."² To charge a theologian with rashness, "*temeritas*", is like accusing an inspector of aeroplanes, or the safety-man in a mine, of recklessness. De Soto, after quoting several passages from Augustine and Fulgentius, ends: "Hence, although I said the view is rash, I really think it deserves a severer qualifica-

¹ "Kajetans Lehre von der Kindersatztaufe auf dem Trienter Konzil", *Zeitschrift für Kathol. Theol.*, 1915, pp. 452-65.

² In 4, d. 5, q. unic., a. 2, ed. Douay, 1613, p. 137; and *ibid.*, a. 11, p. 160.

tion," as being contrary to the mass of authorities which he accumulates.¹

Cajetan's remarks about Baptism, which appeared in the edition of 1532, and in other editions up to the year 1570, were dropped from the edition of 1570. The editors of the 1570 edition inform us that they omitted some passages from Cajetan's text, because after the Council of Trent he himself would have wished it and because Pope Pius V ordered certain excisions.² Pallavicini, in volume 9, chapter 8, of his history of the Council of Trent, says that the passages about infants were excised by order of Pius V; and this statement is generally credited by those who write on the matter. Whether the passages were omitted by the editors, or by order of St Pius V, the significant fact is that it has generally been believed that St Pius V ordered their omission. Thoughtful people felt as did de Soto: they were unhappy at finding such a view expressed by so eminent a theologian as Cajetan.

The Franciscan, Andrew de Vega, *d.* 1560, who was present at Trent, and who won high praise from St Peter Canisius for his treatise on Justification against the Protestants, calls Cajetan's view "an error;" Ruard Tapper of Louvain, *d.* 1559, who also was present at Trent, says it is not in conformity with Scripture or ancient tradition, for "there is no other remedy than Baptism." Toletus, *d.* 1596, says the view is foreign to the mind of the Church; Catharinus accounts it "an error in faith;" St Robert Bellarmine, *d.* 1621, associates Cajetan with the Protestant Peter Martyr, and says that "Whoever imagines another remedy than Baptism, manifestly goes counter to Scripture, Councils, Fathers and the agreement of the whole Church." Suarez, *d.* 1916, says that Alphonsus de Castro rejects Cajetan's view as heresy, "and in fact it is quite foreign to the sense and dogmas of the Church, and hence at the very least it is temerarious and near error." The Dominicans, Gonet, *d.* 1681, Goudin, *d.* 1695, Contenson, *d.* 1674, Gotti, *d.* 1742, Billuart, *d.* 1757, agree that the view is either erroneous, or not in accord with the tradition of the Church, or at least is rash. The Jesuits, Vasquez, *d.* 1604, Sylvester Maurus, *d.* 1687, Pallavicini, *d.*

¹ *Ibid.*, p. 161.

² Leonine ed. of St Thomas, vol. XI, p. xliii.

1692, Becanus, *d.* 1624, Ruiz, *d.* 1632, cite Dominic de Soto, O.P., and judge the view erroneous or rash, if not worse. The Paris theologian, Isambert, *d.* 1642, cites de Soto, Tapper and Vasquez, and judges it contrary to the apostolic teaching. The Benedictine, Mezger, *d.* 1702, says it is *passim* held to be rash and next-door to error in faith; while the Conventual, de Laurea, *d.* 1693, remarks that some call it heresy, some error, some rashness, but that he himself leaves to canonists the precise assignment of theological censure, being satisfied that it is not a safe view. Modern writers say much the same, and, as sufficient indication that it is unsafe, many quote Pallavicini's statement that St Pius V ordered the view to be omitted from Cajetan's text.

The unanimity of theologians in rejecting Cajetan's suggestion is most striking; not a single theologian can be named who defends it. The reason against it which is commonly assigned is that the faith of the Church holds that infants dying unbaptized are surely excluded from heaven. Some theologians compare this doctrine to the doctrine that all men are born in original sin; God in both cases may make exceptions, as He did in the case of Jeremiah and John the Baptist, who were sanctified in the womb. De Soto, however, pertinently remarks that as God has not revealed that He does make exceptions and save some unbaptized infants, we have no right to assert that He ever actually does so; and if one implies that God will do so merely because the sacrament is impossible, he may easily suggest that there is some general remedy available other than Baptism, which is an opinion unsound in faith. With this reasoning agree Suarez, Esthius, Gonet, Vasquez, de Vega and de Valentia. Suarez, while admitting that God is certainly able to give the grace of Baptism without the sacrament of Baptism, declares "nevertheless it is neither pious nor reasonable to believe or to assert that He does this in any particular case, without cause, or reason, or foundation for so saying. For if He is not to do it in every case, why in one case rather than in another, when the need is the same in all?"¹

So strong is the conviction among the theologians about the mind of the Church, that they declare that parents ought not to

¹ In 3, Q. 68, a. 7, *disp.* 37, s. 3, n. 6.

pray that an infant dying in the womb may be saved without Baptism. Suarez says:

"In such a case I think that devout parents ought not to ask God to justify or save their infant without Baptism, because this would be to ask God to act against His own institutions, or to dispense in a law which He has laid down for all. Such a prayer would be wrong, unless made by special revelation, or by such an impulse of the Holy Ghost as would amount to a revelation; just as it would be wrong to ask God to release a soul from hell or to forgive a sinner without his having contrition." With this view of Suarez agree Vasquez, Gonet, Isambert and Haine and Bund.¹

This practical conclusion about prayer for the salvation of infants dying unbaptized is merely illustrative of the unanimity with which theologians hold it to be unsound in faith to suggest any means whatever by which infants dying unbaptized may be saved. This unanimity is not overthrown by a few dissentients. In 1572 de Vega observed: "there are not lacking men both learned and Catholic, who from a certain kindness of heart incline to the view of Cajetan; but they pay too little attention to what Scripture and the Catholic Church have settled about these infants."² Anyone who reads recent articles about the question must be struck by the failure of those few who attack Limbo to face the fact that there is a moral unanimity of theological judgement against them.

It is generally held that moral unanimity of theological judgement persisting over a long period, is a sure index of the mind of the Church. We may well ask: Upon what subject, before a formal definition, has there been a clearer, a more unanimous, and a more persistent agreement than upon this assertion that it is part of the faith that infants dying without Baptism are excluded from heaven? Before the definition of the

¹ Suarez, *disp.* 27, s. 3, n. 6; Vasquez, in 3, *disp.* 151, c. 3, n. 24; Gonet, *Clypeus Thomisticus*, de bapt., 3, n. 3; Isambert, in 3, ad q. 68, a. 3; Haine et Bund, *Elementa Theol. Moralis*, vol. 2, p. 458. Few Moralists appear to deal with the question. Toletus, *d.* 1596, gives a somewhat dubious approval to such a prayer, but he is the only one, except Gerson, whom I have found to do so; cf. Toletus, in 3, q. 68, a. 2, concl. 3, ed. Romae, 1870, vol. 4, p. 71.

² De Justificatione, 5, c. 6, ed. Coloniae, 1572, p. 69: *nec desunt viri et docti et catholici, qui eorum sententias quodam affectu tueantur, parum quidem attendentes quid Scriptura et Ecclesia Catholica de his statuerunt* (sic).

Immaculate Conception, there were a large number of Catholics, not only learned, but saints and doctors of the Church, who doubted or denied. There were those who doubted about Papal Infallibility and about the Assumption. But this did not overthrow the general agreement and the conviction of the Church. About the exclusion of unbaptized infants from heaven there are more ancient, more frequent, and more explicit witnesses to the faith of the Church, and a more general agreement in the Church, than we find, before the definitions, about the Immaculate Conception or about Papal Infallibility or about the Assumption. In all these cases there was confusion in certain minds about the exact meaning of the dogma, about its formulation, about the arguments by which it could be established and about the answers to be given to difficulties. This was particularly true about Papal Infallibility, since before the definition not a few conceived the dogma in terms different from those actually used in the definition.

It is somewhat the same in the matter of unbaptized infants. The term "Limbo" has occasionally tended to cloud the issue. There are different views about the exact nature of life in Limbo, and because of these differing views some conclude that the whole subject is involved in doubt. This is a manifest mistake. Four questions are distinct:

1. Do infants who die unbaptized go to heaven? The Church, as the evidence from the second century demonstrates, answers this question with a decided "No."

2. Do such infants suffer the same punishment as those who die in actual mortal sin? The Church answers this question also with a decided "No."

3. Are they in some kind of an intermediate state, best called the "children's Limbo"? Granted the answers to 1 and 2, this question concerns a mere matter of terminology; but the term "Limbo" has been in use in the Church since the thirteenth century and to reject it would be at least rash.

4. Are such infants happy in the life to come? Do they love God, and how? Do they regret their exclusion from heaven? Do they attain what may be substantially the same as a natural fulfilment of their innate desire for happiness? On these and

similar questions, there may be room for further thinking and the last word may not have been said.¹

If without formal definition the mind of the Church can ever be clear, it is clear upon the first and the second of the above answers. If there are any who still doubt, let them consider upon what evidence they would reject St Augustine's conjecture that souls may be transmitted from the souls of parents, somewhat as light comes from light; upon what evidence they would hold that Christ had a human will, truly free in dying for men, and that Christ in His human soul had an intuition of the divinity. If they are conscious of difficulties, let them ask themselves if these difficulties are greater than the difficulties urged by the Arians against the consubstantiality of the Son, or those urged by the Nestorians against the hypostatic union, or those urged by the Pelagians against original sin, or, most of all, the difficulties so commonly urged against the indissolubility of marriage and against the eternity of hell. Let them compare the number of those who have doubted about the absolute indissolubility of marriage, and about the eternity of hell, with the number of those who have doubted about the exclusion of unbaptized infants from heaven, and ask themselves whether the tradition of the Church is clearer about the one than about the other. Let them ask themselves if they are prepared to say that about unbaptized infants St Cyprian and St Augustine were mistaken, St Gregory of Nazianzus was mistaken, St Innocent I, St. Leo, St Gregory the Great, St Bede, St Bernard, St Albert the Great, St Bonaventure, St Thomas Aquinas, St Peter Canasius, St Robert Bellarmine, and practically every Doctor of the Church, were all mistaken, and mistaken in declaring that something is part of Catholic belief, when in fact it is not.

Theologians of all nations, of all Orders, of all schools of thought, throughout centuries, have taught that it is the traditional faith of the Church that infants dying unbaptized are excluded from heaven. They taught this with the fullest knowledge of all the authorities of the Church, they taught it as Catholic doctrine against heretics like Wyclif and Calvin and the Anabaptists, they taught it to generation after generation of

¹ For my own part, much reading and thinking has convinced me that there is small hope of substantial advance upon the view of St Thomas.

future priests and bishops. Not only were they never corrected, but, on the contrary, every pronouncement of the Church upon the matter, down to the words of Pius XII in 1951, has supported and repeated their teaching. If those whom the Church appoints as the teachers of her future ministers so unanimously and so persistently declare a matter to be part of the faith of the Church, and are mistaken in so teaching, then the Church herself is compromised, for in such circumstances theologians speak in her name.

All this, however, is merely a development of the argument from authority; and it has been needful to develop the argument, because some recent articles have asserted without qualification that the Church leaves us free to hold what we will upon the question, and has no settled teaching. But there are considerations which may help to show that the doctrine of the exclusion of unbaptized infants from heaven is consonant with the whole of the Faith, and with God's dispensation of salvation; these considerations are only advanced upon the hypothesis that the teaching of the Church is clear, and are not advanced as demonstrative in themselves.

(1) There is a *prima facie* case that the practice of infant Baptism arose from the belief that infants dying unbaptized could not be saved; and the theoretical justification of the practice must rest upon the same belief.

(2) Those who have denied that such infants are excluded from heaven not seldom have a false concept of the supernatural gift given in Baptism.

(3) Belief in the absolute necessity of Baptism for infants fits in with God's plan of salvation through human solidarity and inter-dependence.

(1) If one asks: "Why did Christians begin to baptize their babies?" a very simple answer is: "Because they were taught by the Apostles that without Baptism infants could not go to heaven." This is St Augustine's answer, and the evidence from the first and second centuries, although scant, certainly tends to confirm him. St Peter in his first letter, ch. iii, 20-21, regards the ark of Noe as a type of Baptism, which suggests that as only the ark saved from the flood so also only Baptism saves from ruin. St Paul, in his first letter to the Corinthians, ch. x, 2-5,

compares Baptism to the passage of the Red Sea by the Israelites, which led from slavery to freedom, a comparison developed by Tertullian and many Fathers.¹ St Paul also compares Baptism with circumcision, Col. ii, 11; and this, taken together with Gen. xvii, 14: "the male whose foreskin shall not be circumcised, that soul shall be destroyed out of his people," certainly suggests, to say the least, that Baptism is at once possible and necessary for infants.

As early as the second century Baptism was called "remission", "regeneration", "illumination", "the seal", "a new creation", and it was believed to give the indwelling of the Holy Spirit and a special holiness; and the plain presumption is that since Baptism gives these things, the unbaptized did not enjoy them. In the pictures in the catacombs, Baptism holds the foremost place and is represented under different types: the deluge and the ark of Noe, Moses striking the rock to draw forth water for the parched Israelites, a stag panting after water, the mystic dove pouring either water or grace on the head of the baptizand, the angel entering the pool of Bethsaida, the paralytic carrying his bed, and, most frequent of all, the symbol of the fish, which fundamentally signifies that as the fish is born and lives in water, so Christians are born of the water of Baptism and live in Christ.² In one remarkable scene, on one side of the baptizand stands Lazarus risen from the tomb, and on the other Adam and Eve. The theological implications of such symbolisms are obvious; they imply the belief that without Baptism it is impossible to share in the blessings brought by Christ.

The exorcisms and the renouncement of the devil, which at least by the beginning of the third century accompanied Baptism, indicate the belief that the unbaptized were regarded as

¹ Cf. Jean Daniélou, "Traversée de la Mer Rouge et Baptême aux Premiers siècles", *Recherches de Sc. Rel.*, 1946, pp. 402-31; André Benoit, *Le Baptême au Second Siècle*, Paris, 1953; Cullmann, *Le Baptême des enfants et la doctrine biblique du baptême*, Paris, 1948; Corblet, *Histoire liturgique et archéologique du sacrement de Baptême*, Paris, 1891; but no modern books surpass William Wall, *The History of Infant Baptism*, 4 vols., Oxford, 1844, and Pusey, *Scriptural Views of Holy Baptism*, nn. 67, 68, 69 of *Tracts for the Times*, Oxford, 1836.

² Tertullian: "nos pisciculi secundum ichthum nostrum Iesum Christum in aqua nascimur nec aliter quam in aqua permanendo salvi sumus". *De Bapt.*, 1. R. S. Baur, *art. Baptême d'après les monuments de l'antiquité chrétienne*, D.T.C., vol. 2, 1905, argues at length from the symbolisms in the catacomb pictures to belief in the necessity of Baptism.

subject to powers hostile to Christ, from which Baptism delivered them¹; and the white robe of Baptism was used in contrast to the garments of skin worn by Adam and Eve after their fall.² Sometimes Christ Himself is said to be this white robe, from an applied use of St Paul's "as many of you as have been baptized in Christ, have put on Christ", Gal. iii, 27. A common inscription in the catacombs is "in albis discessit", meaning that the deceased had been baptized. Presumably, however, infants who had not been baptized, had not put on Christ; and this is most certainly the understanding of Cyprian, *d.* 258, and of Origen, *d.* 254. When St Augustine maintained against the Pelagians that the practice of infant Baptism could only be explained by the belief that without Baptism infants must be lost, he had ample foundation for so saying in the previous tradition of the Church.

To turn, however, from the historical to the theoretical, it is fair to ask whether a logical justification for infant Baptism can be given if it is held that infants will be saved whether baptized or not. It is clear and logical to say: "Baptism gives the right to heaven and without it infants are shut out of heaven." That is reasoning which even a child can understand. But it is subtle and confusing to the simple to say: "We must baptize babies in order that they may go to heaven, but, of course, they will go to heaven whether we baptize them or not."

This is not a mere theoretical matter, for it concerns the answer which must be given to the Baptist claim that only adults should be baptized. At the end of the sixteenth century, the matter caused controversy between Hooker, *d.* 1600, and the Puritan, Thomas Cartwright, *d.* 1603, who defended the Calvinistic position. Cartwright maintained that Baptism should never be administered without the proper minister and ceremonies, and, above all, that it should never be administered by women. One of his reasons was that "baptism by private persons and by women confirmeth the dangerous error of the condemnation of young children which die without baptism."³ This derives from Calvin, who said:

¹ Father Hugo Rahner has a stimulating article entitled "Pompa Diaboli", in *Zeitschrift für Kathol. Theol.*, 1931, pp. 239 ff.

² Cyril of Jerusalem, *Mystagogical* 1, M.P.G., 33, 1077.

³ Keble's ed. of Hooker's Works, vol. 2, p. 303, n. 9.

"The practice which has been in use for many ages, and even almost from the commencement of the Church, for laics to baptize, in danger of death, when a minister could not be present in time, cannot, it appears to me, be defended on sufficient grounds. . . . But there is danger that he who is sick may be deprived of the gift of regeneration if he decease without baptism! By no means. Our children, before they are born, God declares that he adopts for his own when he promises that he will be a God to us and to our seed after us. In this promise their salvation is included. None will dare to offer such an insult to God as to deny that he is able to give effect to his promise. How much evil has been caused by the dogma, ill expounded, that Baptism is necessary to salvation, few perceive."¹

Against Cartwright, and against Calvin, Hooker held that in case of necessity any one is obliged to baptize a dying infant, and is guilty if he does not; but that God will in any event save the infant:

"Howsoever God by the secret ways of his own incomprehensible mercy may be thought to save without baptism, this cleareth not the Church from guiltiness of blood, if through her superfluous scrupulosity lets and impediments of less regard should cause a grace of so great a moment to be withheld, wherein our merciless strictness may be our own harm, though not theirs towards whom we shew it; and we for the hardness of our hearts may perish, albeit they through God's unspeakable mercy do live."²

Theoretically, Hooker's argument is difficult: we cause grace to be withheld, but God gives it all the same; we are guilty of blood, yet no one is killed and we know no one will be killed. It is not an easy argument to explain to simple people. That, however, apart, it is most certainly not the Catholic defence against the Baptist and Calvinistic denial of the necessity of Baptism for infants. The Catholic defence is that without Baptism the infant will be lost; and this defence was maintained by Bellarmine, Stapleton, de Soto, de Vega, Toletus, Suarez, Vasquez and all prominent Catholic controversialists on the subject, and it is the defence which Cartwright calls a "dangerous

¹ *Institutes*, bk. 4, ch. 15, n. 20.

² Keble's ed. of *Laws*, bk. 5, ch. 59, n. 7, vol. 2, p. 273.

error", and Calvin a "dogma ill expounded". On their view, Baptism is merely an outward confirmation or sign of grace already received, as Gorham held against the Bishop of Exeter; and the sacrament becomes an edifying ceremony, helpful to the parents, but not really affecting the infant at all. Calvin says that "infants derive some benefit from their baptism, when being engrafted into the body of the Church, they are made an object of greater interest to the other members."¹ If infants go to heaven whether baptized or not, what other defence can be made? The logic of an admission that unbaptized infants may go to heaven tends inevitably to a denial that infant Baptism is justified on any other ground than that it edifies parents and reminds them of their duty to bring up their children as Christians.

(2) The question of the fate of unbaptized infants is linked with the question of the gratuitousness of grace, as St Augustine so clearly showed. No creature has a right to the beatific vision of God, for it is a gift freely given by God which He could have withheld. It is here that the Catholic conception differs so sharply from the Protestant and the Jansenist. These latter held that grace and the destiny to the beatific vision are *in this order*, after the Fall of man, a free gift given to us in Christ; but in the original state of man before the Fall this destiny was part of man's natural endowments. Because of this view that man can have no other destiny than the vision of God, they give a pessimistic account of man's present condition. The Lutherans held that through original sin, "in place of the image of God which has been lost, there has succeeded an intimate, grievous, most profound and abyss-like, inscrutable and indescribable corruption of the whole nature and of all the powers of man, most chiefly of the superior and principal faculties of the soul, a corruption which infects the mind, intellect, heart and will," as the Formula of Concord puts it. Baius held that every deed of an infidel is a sin, that free will without grace is able only to sin and that man is so under the domination of worldly desires that infants who die unbaptized begin actually to hate God as soon as they have the use of reason.² On this view, it is hard indeed to

¹ *Institutes*, bk. 4, ch. 16, n. 9.

² Cf. Denz., 1025, 1027, 1049.

see how God could fail to give grace, for to withhold it condemns man to a radical frustration of the sole possible purpose of his existence. An infant dying unbaptized could have no natural love of God, would be under the domination of worldly love, would be utterly miserable and in a state far beneath the natural; for it would be deprived not merely of supernatural gifts, but of natural endowments.¹

The Catholic position has always been that grace, and the destiny to the beatific vision, is a gift beyond man's natural powers and beyond man's unqualified natural aspirations, a gift which God could have withheld. Pius XII in *Humani Generis* says that it is a perversion of the true gratuitousness of the supernatural order to argue that God could not create intelligent beings without calling and ordering them to the beatific vision. Even without grace, and after the Fall, man can do some acts which are morally right and good; and the native powers of man remain sufficient to enable him to establish the existence of God, of moral obligations, and to recognize the signs of God's revelation. Without the call to the supernatural, man would still be man; as St Thomas put it, even after the Fall, *naturalia manserunt integra*. There are differences of opinion among Catholics as to the extent of the effects of original sin in weakening man's intellectual powers and in lessening his strength of will; but all agree that man remains still man, able to do some acts good in the natural order, even without grace.

Now those who hold that God will bring all infants, whether baptized or not, to the vision of Himself ought to be very careful to avoid giving the impression that salvation is demanded by the mere fact of an infant's existence as a human being. In fact, not all have been as careful as they might. One says that man without grace is like an electric cable without electric current; and hence it is inconceivable that a personally innocent human being could be left in that condition by God. Now without current, an electric cable can fulfil no purpose whatever, since there is no other imaginable plan for an electric cable. The comparison is emphatically untrue, when applied to men; for even without grace the design of man is not purposeless and inept.

¹ Cf. propositions, nn. 24, 26, 34, 35, 36, 38, of Baius, Denz., 1024, 1026, 1034-1039.

Another says that the beatific vision is man's "veritable and native destiny". This is true, if "native" and "veritable" be taken as implying the destiny with which infants are actually born; but it is not true as implying that it is the only possible destiny which as human beings they might have. Further, one reads that "every human being possesses a claim to the grace of redemption through incorporation into the second Adam". If this means that every human being has a claim to be incorporated into the second Adam and so to have grace, it is manifestly false; for the grace of incorporation into Christ is utterly gratuitous and no human being has any claim whatever to it. If it means, as in the context it obviously means, that God must give every infant grace, whether baptized or not, then it is likewise false, as the authorities cited show. Calvin said practically this, namely, that infants are included in the covenant of grace, and hence receive grace independently of the sacrament; and this is what the Council of Trent condemned when it said that the passing from the state of sonship in the first Adam to sonship in Christ cannot take place, after promulgation of the Gospel, without the laver of regeneration or desire of it.

From the time of St Anselm, theologians have perceived that the question of the fate of unbaptized infants is connected with the question of the relations between the natural and the supernatural. St Thomas maintained, and every orthodox theologian with him, that an infant, whatever be the effects of original sin, still retains enough natural capacities to exist as a human being even without the beatific vision. Some of the attacks upon Limbo seem to deny this, and hence, to approach too near to the errors of the Jansenists and Protestants about the nature of the supernatural.

Grace is an unmerited and a supernatural gift to man, and is a gift different from the gift of man's creation. The conferring of Baptism is a concrete way in which the faithful understand this supernatural gift. The baby is born into the order of nature; it has eyes, ears, faculties. Such things the parents and nature give. But Baptism gives something over and above this, something far beyond anything the parents and nature can give: a new kind of sonship and of life, by which the infant is born not of human parents but of God.

(3) Almighty God has chosen an order of providence in which men's natural inter-dependence is reflected in an inter-dependence even in the supernatural. Leo XIII well says:

"Although God can do by His own power all that is effected by created natures, nevertheless in the counsels of His loving providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's effort and action, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls."¹

Nothing is more plain than the spiritual interdependence of men. Spiritual things depend so much upon knowledge; and they depend upon the influence of others. The spiritual good of children depends upon their parents; husbands and wives depend upon one another, as do people and priest, bishop and priests, and all members of the Church upon the Church. That dependence extends so widely that no man can set limits to it. The human will does not choose in isolation, nor in complete equilibrium; it is swayed by all kinds of complex influences, even in making its free choices. For this reason men can help one another to be good. A man may be helped out of incipient dipsomania; a good wife may save a man from incurable cynicism and despair. God does not give His grace exclusively through His own direct action upon the soul, He gives it also through the instrumentality of other human beings. We depend upon one another for purity, for courage, for patience, for hope, and above all, for faith, since faith comes by hearing, and is the root of all the rest.

It is true that every man has sufficient grace, and true that no man is lost save through his own deliberate fault. But grace may be in some cases only remotely sufficient, and to make it proximately sufficient and effective men may be helped by others; although men sin through their own fault, still they may be helped to avoid or overcome those faults. It is this truth which St Augustine inculcated in his *Admonition and Grace*; even though all good acts are only done with the aid of grace, nevertheless this does not relieve us of the responsibility of giving admonition

¹ *Satis Cognitum*, 20 June 1896.

in season, and of receiving advice and admonition from others.

As Leo XIII said, God makes use of human aid for the salvation of souls. He permits men to ruin souls, by corrupting innocence, by injustice which arouses hate, by false views which poison the springs of action. So, too, men can aid others by teaching and example; and how many of us can say, with the fullest sincerity, that, under God, we owe whatever is good in us to our parents, and, in one way or another, to the visible Church! The whole plan of the Incarnation is a plan which takes the natural interdependence of men and elevates it to a higher order. Christ entrusted His lambs and His sheep to Peter; and, indeed, to His followers in general, who become one with Christ and share His power of redemption, each according to his degree and opportunity. That power may be used for good or for evil. When missionaries set out for pagan lands in order "to save souls", it is futile to say to them: "How can you save souls, because no man is lost except by his own fault and all men have grace sufficient for their salvation, and hence they may be saved without you, by use of sufficient grace." If the argument is pushed, we may well say with Cain, "Am I my brother's keeper?" We are our brother's keeper, in things spiritual as well as in things temporal. We can bring new knowledge to him, bring the sacraments to him, bring faith and hope and charity to him. This is the Christian faith, rooted in the fundamental concept of an Incarnational dispensation of salvation, which makes salvation dependent upon the visible Christ and upon His visible Body the Church. It is a dispensation full of mystery; and one of the greatest of the mysteries is this interdependence of mankind even spiritually.

The Church's doctrine about the absolute necessity of Baptism for infants must be taken in the context of the whole mystery of God's plan for salvation through human co-operation. Infants depend upon their parents and upon adults for food, protection, care in illness, education and ideals of life; this natural dependence finds its counterpart in dependence likewise for the supernatural gift of God. There is, however, this difference, that infants have a certain claim to food and care and instruction, but have no claim whatever to the supernatural gift of grace and to a share in a nature beyond their own, that is, in God's own

nature. That God should make the grant of this gift dependent upon others seems in accord with His natural providence, and with His plan of salvation through human co-operation.

This providence is indeed most mysterious. It is mysterious why God permits sin; mysterious why He permits the transmission of original sin; mysterious why He need not give the gift of perseverance to all men. God could convert the devil; He could give such grace that all men through their own free will would be saved. Is He not good if He does not? Must His benevolence compel Him to bring absolutely all to salvation? It may seem to us that it must. But we do not see the whole plan, and hence we are not in a position to judge. It may be that a providence which would deny us the privilege of securing the beatific vision for a dying baby might also involve the denial to us of the greatest privilege we have, that of helping others to save their souls. The structure of providence is complex, and if we remove one element, how can we tell what the effect would be? We know that in this order of providence Christ in a true sense depends on us, and souls depend on us. Upon our zeal depends the conversion of others and their salvation in an incalculable series of interdependencies which spread down the generations unto the end of time. This is a mystery; but it adds stature to our idea of man, and shows the heights to which God has called him. Man's actions today may prevent the death of countless infants in centuries to come; his thinking and talking and acting today may cause misery to countless others in centuries to come. To maintain the doctrine of the Church on the absolute need of infant Baptism may sound harsh to some; but in the long run to conform our thinking and speaking to the mind of the Church must be the best means in our power to secure the salvation of men, and the salvation of infants as well.

BERNARD LEEMING, S.J.

WHY STUDY THE OLD TESTAMENT?

IN an article recently published in *THE CLERGY REVIEW* and entitled "Scripture Occurring",¹ Father Johnston refers to the question which often arises in the mind of the priest as he recites his Office: "Why must I read so much of the Old Testament?" His answer is in the final paragraph, and it is deserving of the greatest consideration; it contains the elements of the answer to a wider question: "Why must the theologian pay careful attention to the study of the Old Testament?"

We are privileged to live in the Christian era; we know that salvation is through Christ and through the Church which He founded; we know that Judaism is no longer God's chosen instrument; it is no longer the channel of His Revelation. We know that Christ perfected the Law; the superiority of the New over the Old Testament is recognized by everyone. If then the New Testament has superseded the Old, why take more than a passing interest in the latter? Much that we read in the Old Testament strikes us as imperfect, irrelevant, crude and frankly uninteresting. When, in addition, we find that a study of the Old Testament is immensely difficult and complicated by very reason of its age and the accidents of transmission; that it includes so many difficulties of textual and literary criticism, of language and modes of thought so alien to our own; that we do not have a consistent and consecutive series of writings, but a complicated collection of scrappy remnants, the question becomes a *cri du cœur*. We may readily recognize that the study is one of great fascination for those whose interests lie in that direction; we may admit that it has historical importance and deserves a prominent place in the study of the great religions of the world. But why does it concern the Christian theologian to so great an extent?

It is no real answer to say that the Old Testament is part of the Bible and should therefore be loved and treasured, because, if we are honest, we must admit that we wonder at times why it should occupy so large a place among our sacred books. To say that it is divinely-inspired is to say the same thing, and to be just

¹ 1953, XXXVIII, pp. 662-71.

as unsatisfying, for who does not wonder sometimes why at least certain parts of the Old Testament were ever inspired? When we are told that without a knowledge of the Old Testament we cannot understand the New, we may imagine for a time that the question has been adequately answered. Since the New Testament is God's message of salvation to us, then anything which helps us to understand it better is of use to us. We realize that since our Lord was an Israelite, and Christianity was born in Israel's midst, the Old Testament, in accordance with the natural order of things, was bound to show its influence, at least in language and mode of thought. Our Lord and the Apostles had been reared on the Old Testament; they spoke its language, they clothed their religious thought in its phrases; their whole outlook had been coloured by it. To understand their message we must study their background.

This is all true, but it does not lay all doubt to rest. We know that a full understanding of any great author demands a careful study of his background. But we rightly consider this the task of a few specialists who will supply the results of their investigations in such editorial matter as is considered necessary for the general reader. Surely no more than that is required? We recognize that a detailed study of the Old Testament is necessary for those whose task it is to explain the New. But is more required of the ordinary Christian than that he should read the footnotes which the editors of the New Testament will supply? To understand the references in the Gospels to "the law governing the purification of women after childbirth, that concerning leprosy, the annual visits to the temple at Jerusalem, the sacrifice of the Paschal Lamb and the Paschal Supper, the institution of the Sabbath, the Nazirite vow"¹ and many others, it is necessary to investigate the Old Testament background; but cannot such details be safely left to the care of the few? Is the study of the Old Testament merely a literary preparation for the better understanding of the New? Even the theologian might consider that the study of the Old Testament, whilst of importance, is of little more practical concern than many other questions, such as textual criticism of the Fathers and Conciliar decrees, the history of liturgy and practice in the Christian Church: ques-

¹ Cf. Sutcliffe in *A Catholic Commentary on Holy Scripture*, London, 1953, 103 a.

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tions which in practice are largely left to the specialist, whose work is barely examined apart from the more important conclusions. If the study of the Old Testament is a merely literary study, or a historical study, of interest only as a background to the New Testament, then its importance is unduly emphasized and it is given an undue proportion of the precious time allotted to the study of Theology. There are, we all realize, certain parts of the Old Testament, such as the psalms and passages from the Prophets, which contain teaching of high religious value, but these are relatively few in number, and if the value of the Old Testament be reckoned in terms of spiritual reading, it will for most of us rank quite low among the standard works. Is there not a more fundamental reason for the abiding value and importance of the Old Testament? Is there not a reason which compels us to study the Old Testament, far beyond that minimum which provides a background to the New; a reason which gives a value to the whole of the Old Testament and not merely to parts of it which satisfy our aesthetic or even devotional needs?

The Old Testament is no mere background to the New; it is no mere prelude or preparation for God's revelation: it is a substantial part of that Revelation. To say that the New Testament is superior to the Old is a truism; but like many other truisms it has misled many into thinking they can discard the one for the other. The final chapter of a book which presents a serious and developed thesis is the most important, the most valuable part; but to abandon the previous chapters robs us of far more than the key to the understanding of the final one; we lose much of what the author had to teach us: it cannot all be in the final chapter. Every chapter in a book of this kind retains an abiding value. Even though we know his conclusions, we must re-read the rest if we seriously hope to understand the author adequately. This is far more true of the Bible, because it is not merely something of interest; it is God's salvation. God's salvation came by His Word, which remains for ever, whether personified or not. The Old Testament contains part of that Revelation and it is our inheritance, for we were chosen precisely for that purpose.

We are God's chosen people, but that choice, we are apt to

forget, was made not at the Incarnation, but when our fathers were led out of Egypt. That was the time when our religion began. If that religion is based on God's Revelation then it is based on the *whole* revealed Word of God, and not on part of it. A Christian is, must be, an Israelite. Christianity is simply a new phase, albeit a more perfect phase, in the history of Israel. We are the true Israel, not in some transferred, specifically Christian sense, but in the very terms of the Old Testament: we are those who are chosen by God and accept His covenant with loyalty and service.¹ Even in the Old Testament, not all Israelites according to the flesh belonged to the Israel which was God's chosen people. At every stage in their religious history it is made clear that the privilege of election can only be retained by acceptance of the responsibilities which that choice brought with it, and there were many Israelites who, long before the coming of Christ, refused to fulfil those conditions and who therefore ceased to be part of the Israel of God. This, unfortunately, remains just as true today: are there not many Catholics, given, or even claiming the name because they have been baptized, but refusing to bear their responsibilities and therefore no more "Catholics of God" than those Israelites who, though circumcised, refused to be members of God's Israel?

This is no far-fetched simile, no metaphorical *rapprochement* with the Old Testament: it is sober theology. St Paul never for one moment conceived of the Church as something new, something substituted for Israel, something opposed to it. The Church *is* Israel, but that Israel which is in accordance with God's idea: the Israel of God.² The fact that Gentiles were being admitted raised no difficulty, for, as he pointed out, mere physical descendance had never been the essential condition: "Not all they are Israel that are sprung from Israel; nor, because they are the seed of Abraham, are they all his children."³ In the beginning God chose Abraham, yet only one son, Isaac, enjoyed the privilege of election. Only a certain few among Israelites according to the flesh inherited the promises. Likewise those who are not Israelites according to the flesh were chosen

¹ Cf. Rowley, *The Biblical Doctrine of Election*, London, 1950, esp. chapter 2.

² Cf. Gal. vi, 16. Quotations are from the *Westminster Version*.

³ Rom. ix, 6-7.

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by God to be Israelites: "Even ourselves, whom he hath called, not only from among the Jews, but from among the gentiles also."¹ The Church is no substitute for Israel: it is the faithful remnant.² The gentiles are admitted into Israel, as a branch of wild olive is grafted on to the cultivated tree.³ Those Israelites who failed to remain within the Israel of God are dead branches; they were broken off because of their lack of Faith; they are dead, but Israel is not dead; there are dead branches but the tree lives and we, grafted into it, share its life; let us not forget Paul's warning: "It is not thou that upholdest the stem, but the stem thee."⁴ This is not a new, exclusively Christian teaching: it is the reaffirming of the Old Testament teaching. When St Paul tells us that "He is not a Jew who is one outwardly, neither is that circumcision which is outward, in the flesh. He is a Jew who is inwardly so, and that is circumcision which is of the heart, in the spirit, not in the letter"⁵ he is simply repeating the message of the Prophets who demanded a circumcision of the heart as the condition for the true Israelite. When he tells us: "If ye are Christ's, then ye are the seed of Abraham and heirs by promise"⁶ is he merely telling us in metaphor that God has chosen us? Surely we cannot escape the conclusion that according to Paul's teaching we must be and remain true Israelites in order to be true Christians. Too often we regard the birth of Christianity as the result of Christ's conquest over Israel. Christ fought not God's Israel but those Jews who had ceased to be true Israelites. His victory was not against Israel but on behalf of Israel, for its very survival in accordance with God's oft-repeated promise that it would survive.

Christianity is no mere natural development of Judaism. Christ added something new and more perfect, but we sometimes fail to realize that it was to the Revelation in Israel's custody that He added, that it was Israel's Faith that He perfected. It was only when the Church came into conflict with "the dead branches" of Israel that she was constrained to emphasise her

¹ Rom. ix, 24.

² Cf. Rom. xi, 1-6.

³ Cf. Rom. xi, 17-24.

⁴ Rom. xi, 18.

⁵ Rom. ii, 29.

⁶ Gal. iii, 29.

differences; her enemies wrongly claimed the privileges of Israel, and the earliest defence of the Church took the form of showing that these privileges were rightfully hers and had been forfeited by Judaism. It was only when the latter, obstinate in error, continued to make the claim, that the Church began to stress the further perfection she had received from Christ, and to which Judaism could not possibly lay any claim. She must distinguish herself from her enemies: no close relations can remain enemies for long without seeking to make it clear that the relationship is not so close after all. Historical circumstances play an important part in the development of ideas; at one period, in response to certain circumstances, one aspect of an idea will be emphasised more than another. It is inevitable, it will always be so, but at the same time we surely have always to strive to preserve as many different aspects of the truth as possible. If we forget that the Church is the heir to Israel, that the Church is really the Israel of God, developed and brought to perfection in Christ, then we shall not understand the true nature of the Church and we shall lose much that is of lasting value. The first and fundamental claim of the Church was not that she had been divinely appointed to supersede and replace Israel, but that she was the true Israel according to the teaching of God in the Old Testament. She inherited the Kingdom of God, but the Kingdom was already in existence; she was invited to the banquet, but the banquet was already spread and many guests already seated. The Apostles never thought of the Church as a rival to Israel, but as its continuation. It was precisely because of this belief that the Church continued to use the Jewish Scriptures; the Apostles did not cease to frequent the Temple;¹ they had no dogmatic scruple in continuing Jewish ritual and practice. These were gradually abandoned, not for theological reasons but because of historical circumstances. Judaism was the enemy of the Church, as the unfaithful mass had always been the enemy of the faithful remnant throughout Israel's history.

If it is true that the Christian is in fact the Israelite, that the Church is in a real sense the Israel of God, then surely the Old Testament is no mere document of historical or literary interest,

¹ Cf. Acts iii, 1.

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but an essential part of the means whereby we become and remain Christians. The New Testament is a more important part, but it is not the whole. The Old Testament is the story of our forefathers and it contains the divine Revelation which shaped them. If we are going to be true descendants we must allow the same divine Revelation to shape us. We must develop the same qualities, we must be influenced by the same teaching. We must, as it were, allow the Old Testament to make us Israelites in order that the New may then add its perfection. Even within the limits of the Old Testament we see clearly the progress of revelation. The true Israelite was a more perfect man religiously, after the coming of Isaiah or Jeremiah, than before. With the coming of Christ the true Israelite was raised to a far greater degree of perfection, but His coming still remains part of the gradual Revelation which had already been going on through the Old Testament. To grow to the full stature of Christ we must live through the growing-up period of the Old Testament. This manner of speaking introduces, of course, a false chronological sequence since, in practice, by allowing ourselves to be shaped into Christians by the New Testament, we are, in a timeless instant, raised through our Israelite childhood to the stage of a Christian adult. But is it not also vital to remember the paradox that although we are Christians, we must daily strive to be more Christian? To go over the Israelite stage of our growth is not merely to satisfy our curiosity in the family history; it is to draw real life from it and to become ever more Christian: we grow more and more to the stature of Christ not only by strengthening the final links, but also by deepening our roots. To attend to God's Revelation in the Old Testament, to make it part of the living source from which we draw strength and guidance, is part of the campaign to become ever more like to Christ. The reading and the study of the Old Testament is no luxury with which we may dispense. We must search for God's revealed message in it, not for academic reasons but for religious reasons. The Old Testament is no waste-paper basket in which we rummage for odd scraps of argument to prove dogmatic theses. It contains God's word which still lives and still has power to feed our religious life.

This is true of the whole of the Old Testament, not merely of

selected passages from the Prophets or the Psalms. We are often inclined to wonder of what use it is to read an account of the battles against the Philistines, or the genealogies of the tribes, or the trite sayings of the Book of Proverbs. We must constantly remind ourselves that Bible history is religious history. God's word is given primarily to men, it is to be found primarily in the lives of people, and only secondarily in the written word. This has been true from the beginning. God's Revelation was given to men, and only through them was it set on paper; consequently we are to find it not only in written pronouncements but in the lives of the people to whom it was given: their conduct, their attitude, their beliefs and practices, are important to us both so far as they were guided by God's Revelation and so far as they failed to conform to it. Surely it is a commonplace that we seek Christian belief in Christian practices? Are not the Fathers and ecclesiastical documents valued for that reason as much as for the dogmatic pronouncements they contain? Israelite history is obviously never mere history; it is always religious; that is clear from the way in which it is written. But it is religious for a more important reason: in giving an account of how the Israelites lived it gives us some account, however inadequate, of God's revelation as it was received by the chosen people. Surely then, even these parts of the Old Testament are something more than a mere background to the "dogmatic" parts? No one would claim that every chapter of the Old Testament is of equal importance; no one would quarrel with the method which in practice ignores many of them. How many, for that matter, consider every chapter of the New Testament equally important or devote the same amount of attention to each? But we make a mistake if we think that the historical parts of the Old Testament are now without any religious value. The whole of the Old Testament is inspired for the one purpose of conveying God's revelation safely, and this revelation is to be found in the Old Testament *taken as a whole*. Many individual laws and practices are no longer in force; they have disappeared as a result of the perfecting of the principles which lay behind them. Christ did not come to abrogate the Law, but He did come to perfect it: to enlarge its scope, to elevate and spiritualize its outlook, and this inevitably led to the modification of many particular appli-

cations.¹ This was a more drastic repetition of what had happened at various times before, and we cannot stop short at any stage before the final one. But we must beware of thinking that there is no point in examining that progress through all its stages, for the essentials remain as important now as when they first came from the mouth of God. The study of the Old Testament is the study of the first half of the Christian's rule of life: it is not the historical introduction to the rule, it is part of it.

T. WORDEN

ORDINATIONS OF THE CARTHUSIAN MARTYRS

THE bishops' registers of the pre-Reformation period contain the lists of candidates ordained by them at the canonical times. It is a matter of some difficulty and good fortune to light upon a Henrician martyr among so many ordinands, but in the case of a regular one is aided by the prefix "frater" or "dominus" and by the description of his order or religious house attached. Though every bishop ordained a considerable number of candidates from other dioceses besides his own, letters being readily granted by the ordinaries, it appeared likely that the registers of the see of London would be the likeliest source in which to search for records of the ordinations of the martyrs of the London Charterhouse.

The register of Bishop Fitzjames (1506-22) proved to contain the following items of interest relating to monks of the London Charterhouse and others which it may be useful to put on record.

1. On Holy Saturday, 31 March 1510, in the chapel of Fulham palace Bishop Fitzjames conferred the diaconate on

¹ Cf. Matt. v, 18. This verse hardly indicates that Christ taught that "Sacred though it was, the validity of the Old Testament was only for a time" (Sutcliffe in *Cath. Comm.*, 100 a). He is concerned with particular precepts contained in the Law. The Law was far more than a code of moral precepts, and even in this restricted sense: "Far from dying . . . the old moral order is to rise to a new life, infused with a new spirit" (Jones in *Cath. Comm.*, 685 h.).

John Batmanson, the predecessor of Blessed John Houghton as Prior of the London Charterhouse. This is some help in estimating the probable age and dates of the martyr himself, whose ordination we have not yet been able to trace.

2. On Ember Saturday, 20 December 1511, the same bishop ordained subdeacon the Carthusian Andrew Borde, who afterwards became a physician and who is the original of the name "Merry Andrew". He became deacon on 6 March 1512.

3. Richard Risby, B.A. of New College, Oxford, and of the Sarum diocese was ordained subdeacon on "Sitientes" 1514 by Fitzjames in St Paul's cathedral. On Easter Saturday, 26 March, (now of the friary of Richmond) he was raised by the same bishop to the diaconate. Finally, on Ember Saturday, 23 September, John Young, Bishop of Callipolis in Thrace and suffragan to the Bishop of London in St Bartholomew's, Smithfield, conferred on him the priesthood. Risby was executed with the Holy Maid of Kent in 1534.

4. On Ember Saturday, 19 December 1517, Bishop Young conferred on Hugh Rich, friar of Greenwich, the orders of exorcist and acolyte in St. Bartholomew's. This friar was also executed with the Holy Maid in 1534.

5. Passing by the record of the subdiaconate received by Thomas Bilney, who was later burned as a heretic, on 19 March 1518, and the information that on the Vigil of Pentecost, 18 June 1519, no ordinations were held at all, because Fitzjames had gone blind and his suffragan was absent in Sussex, we find under 2 June 1520, being the Vigil of Pentecost, that the Carthusian martyr, *Blessed Humphrey Middlemore* received the subdiaconate at the hands of John, Bishop of Callipolis in St Mary's, Bishopsgate. The same bishop raised him to the diaconate in the Lady chapel of St Paul's on Ember Saturday, 22 September; and to the priesthood in St Bartholomew's on Ember Saturday, 22 December. The martyr presented on both occasions by the Procurator of the Charterhouse, John Brown. Thomas Linacre, the famous physician, humanist and teacher of the Greek language received the priesthood at the same time.

6. There is no further trace of any martyr, though there is of many Carthusians, in the rest of this register. An entry under 23 February 1521 shows that Risby was then Guardian of

Richmond, as he was later of Canterbury. Silvester Newdigate, ordained exorcist and acolyte on 31 March the same year, was probably a brother of the martyr. A Carmelite friar, John Bliss, who presents two members of the London house for ordination on 25 May following is described as holding the office of "informator philosophiae".

7. Turning to the register of Bishop Tunstall (1522-30) we find a complete record of *Blessed Richard Beer's* progress to the priesthood. This Carthusian was a nephew of the Abbot of Glastonbury. On Ember Saturday, 19 December 1523, he received the two minor orders of exorcist and acolyte in St Bartholomew's, being presented by Dr Edmund Hurd or Hord, Procurator of the London Charterhouse. Ordained together with him was Henry Mann, later Bishop of Man, a monk of the Charterhouse of Sheen. The ordaining bishop was Tunstall's suffragan, Thomas Bele, "episcopus Lidensis" [Lydda?], who also raised the martyr to the subdiaconate in the church of St Thomas of Acon on Ember Saturday, 20 February 1524. On "Sitientes", 12 March, Tunstall in St Paul's ordained him deacon; on the Saturday before Whitsun, 21 May, in St Mary's, Bishopsgate, his suffragan conferred on the martyr the priesthood.

8. Two of the latest entries relate to another Carthusian martyr, *Blessed John Rochester*. Thomas Bele on Ember Saturday, 17 December 1529, in the church of the Holy Trinity, Aldgate, conferred on him the last two minor orders; and on 12 March 1530, it being the first week of Lent, the subdiaconate in the church of St Thomas of Acon.

9. The register of Bishop Stokesley (who succeeded to the see of London by the translation of his predecessor to Durham) records that on the last day of February 1534 he conferred the last two minor orders on Maurice Chauncy, the historian of the Carthusians and also Prior of Sheen after it was reconstituted under Queen Mary. These orders were followed on 31 May by the subdiaconate. The place of ordination was in both cases the lower chapel ("bassa capella") of the episcopal palace [of Fulham].

10. We are told by Chauncy that the martyr *Blessed John Davy* was only a deacon at the time of his death. On Ember

Saturday, 19 September 1534, Bishop Stokesley conferred on him the orders of exorcist and acolyte (the other two minors never appear in the registers of this period); and on Ember Saturday, 19 December, he received from the same bishop the subdiaconate, Chauncy receiving the priesthood.

11. One other Carthusian martyr appears in the register of St John Fisher at Rochester. On Ember Saturday, 3 June 1531, in the private chapel of the palace at Rochester *Blessed Sebastian Newdigate* was ordained by the saint a subdeacon, together with William Broke, a fellow monk of the London Charterhouse.

12. Lastly, the register of Archbishop Warham at Lambeth contains the information that on "Sitientes", 2 April 1530, in the church of the Holy Trinity, Aldgate, Thomas Bele, suffragan to the Bishop of London already mentioned, by leave of the Archbishop, ordained *Blessed John Rochester* deacon; and on Holy Saturday, 16 April, a priest in the church of St Mary, Bishopsgate. The martyr was presented both times by *Blessed John Houghton*, who was then still Procurator of the London Charterhouse. The reason why the ordination appears in the Warham register is that it took place during the interval between the translation of Tunstall to Durham and the elevation of Stokesley, during which vacancy the see would be administered from Canterbury.¹

L. E. WHATMORE

SHORT NOTICE

Dieu est-il mort? Propos sur l'athéisme. By L. J. Moreau, O.P. Pp. 78. (Lethielleux, Paris. No price given.)

In seven short chapters the reader is given an analysis of atheism, an account of its consequences, the reasons for rejecting it, and the rational grounds for acknowledging the existence of God. The booklet is intended for popular consumption, and is particularly concerned with Marxism. Although a slight production, it is a lucid and praiseworthy piece of contemporary apologetic.

C. D.

¹ We should like to thank the Librarians of St Paul's and of Rochester Cathedral, the Assistant Librarian at Lambeth, and Messrs Arnold, Tuff & Grimwade of Rochester for allowing us access to these registers.

QUESTIONS AND ANSWERS

ARTIFICIAL METHODS OF SUSTAINING LIFE

In a case of extensive paralysis of the respiratory muscles, due to poliomyelitis, it is possible to keep the patient alive for months by performing a tracheotomy and applying artificial respiration through a tracheotomy tube. There is no possibility of recovery, or even, owing to irreparable damage to the brain, of a return to conscious life, and incessant attention will be required to keep the patient breathing. Is it lawful to omit or discontinue this artificial respiration and allow the patient to die by natural asphyxiation? (P. T.)

REPLY

Since a doctor acts on behalf of his patient, we must first consider the latter's own rights and duties in the matter of self-preservation. The general principle which governs them is clear and undisputed: it is that every man is morally bound to use all the *ordinary* means of saving his life and health which are available to him, but that no one is ever morally bound to take extraordinary measures to that end, except for special and accidental reasons.¹ The difficulty lies in deciding what means must be regarded as ordinary, and it has been notably increased by modern medical developments. Hitherto moralists have found it sufficient to consider merely the expense, pain, or other inconvenience involved in a given remedy or treatment; but now that medical science has devised life-sustaining treatments which though offering no hope of a cure, can keep the mechanism of life ticking over in a manner which is *hominis* rather than *humanus*, some moralists, notably Father Gerald Kelly, S.J.,² have begun to suggest that the definition of ordinary means should be revised to take into account the real human benefit likely to be gained

¹ As, for example, when the prolongation of his life is necessary to his eternal salvation, or to other persons who have a special claim on him, and it can only be secured by extraordinary measures.

² *Theological Studies*, 1950, p. 203; 1951, p. 552.

by them. If we accept this reasonable suggestion, ordinary means of preserving life and health will be understood to include all medicines, operations and treatments which not only can be lawfully obtained and applied without excessive cost, pain, or inconvenience, but which also offer reasonable hope of appreciable benefit to the patient. Those which fail to comply with either of these conditions will count as extraordinary means which the patient is free, but not morally bound, to use or request.

The doctor's obligation to his patient derives from a two-fold source, charity and contractual justice. His obligation in charity is the same as that of any other fellow man, and, except when its object is in extreme spiritual need, admits the excuse of a proportionately grave inconvenience. His obligation in justice derives directly from the explicit or implicit contract which he has made with his patient, in undertaking his case, and the lengths to which it binds him in justice to go are determined by their mutual agreement, common estimation and accepted professional standards. Since these will commonly require the use of extraordinary means, when such are available, it follows that the doctor's obligation to his patient is normally wider than the patient's own obligation to himself. But it can only be wider by virtue of the terms of their contract, expressed or understood. The doctor has no jurisdiction or even domestic power over his patient, at least in virtue of his medical function. He cannot therefore be bound, or even allowed, to apply to the patient a treatment which the latter is not himself bound to undergo and does not want.

In the case proposed, the method used to keep the patient breathing is certainly extraordinary. If therefore the doctor knows that the patient had no desire to be kept alive artificially, once all real hope of recovery and even of conscious life had ceased, or if he can reasonably presume that this was his state of mind and will at the moment of losing consciousness for the last time, he is certainly at liberty to refrain from the tracheotomy or discontinue the artificial respiration. In doing so, he is not killing by direct and positive act, but merely acknowledging defeat. When Arthur Hugh Clough wrote, in his ironical version of the modern man's decalogue :

Thou shalt not kill; but need'st not strive
Officiously to keep alive,

he was unintentionally but accurately stating a principle which has a correct moral application. No man may lawfully hasten his own or another's death by direct means, but he is not bound to resist the natural approach of death as though it were the supreme evil, and if, when ordinary means of resistance have failed, he chooses to yield, it is unwarrantably officious on the part of the doctor to prolong the struggle, especially a futile struggle, by extraordinary methods.

It is therefore a question of determining the will of the patient and the chances of success. If the patient has indicated that he wants to cling on to life as long as possible, however painfully or precariously, the doctor must normally struggle to the end with all the means at his disposal. Many doctors, especially those who have a conscientious respect for the moral law and the Hippocratic oath, tend to assume that this is always their duty, except when they are expressly instructed otherwise. It is, in general, a tendency to be encouraged, not only as a counterbalance to the immoral tendency of other doctors to accelerate death by positively euthanasian methods, but also as a powerful contributory factor in the progress of therapy and surgery. Nevertheless, we feel that the patient's expressed or presumed desire to cling on to life can, as a rule, be reasonably interpreted to mean *human* life, not just any kind of animal existence. When therefore, as in the case proposed, there is no further possibility of a return to *conscious* life, we consider that the doctor can conscientiously and even laudably abandon the struggle. Doctors should always keep up the struggle against disease itself, but not to the extent of treating their patients as guinea pigs. Father Kelly, in the course of his above-mentioned investigation of this problem, was informed by religious in charge of a hospital for incurable cancer patients that they never used artificial life-sustainers; they merely did their best to alleviate the pain and to prepare the sufferer for a happy death. It is, as he remarks, a good Catholic attitude to death.

HOLY COMMUNION BY ARTIFICIAL MEANS

Now that surgery has made it possible to feed by artificial devices those who cannot swallow food in the normal way, is it obligatory, or at least lawful, to administer Holy Communion, or at least Viaticum, by such methods? (C.)

REPLY

The question is not quite so modern as one might have expected. Gastrostomy, with a view to artificial introduction of food into the stomach, was successfully performed as long ago as 1878. Shortly afterwards, in answer to the question whether Viaticum could be administered by direct introduction of the sacred species into the stomach of an invalid, in whom a passage for the reception of food and drink had been surgically opened below the breast, the Holy Office replied, 27 January 1886: "Sicut exponitur, non expedire".¹ Noldin concluded from this reply that it was never lawful to administer Holy Communion by artificial means.² Cappello has rightly rejected this conclusion as an unwarranted generalization from a particular reply which was not directly dealing with the general question of those who can only communicate by artificial channels, and which, in any case, limited itself to a simple statement of *non expedire*.³ Yielding to this argument, Schmitt modified Noldin's conclusion with an admission that, if the *non expedire* were due merely to the danger of irreverence, removal of this danger could render the artificial administration of the sacred species lawful in a particular case.⁴

But was the *non expedire* due merely to the danger of irreverence? To settle this question, we must first decide whether the sacred species, when artificially introduced into the stomach, can be said to be eaten, because, according to the received interpretation of the mind of Christ, some form of eating (*manducatio*) is essential to the sacramental reception of the

¹ Noldin, *Summa Theol. Mor.*, ed. 16, III, n. 101.

² Loc. cit.

³ *De Sacramentis*, 1921, I, n. 421.

⁴ Noldin-Schmitt, ed. 26, III, n. 101.

species. In solving this problem, Merkelbach¹ and Aertnys-Damen² find it necessary to distinguish according to the nature of the artificial method used. If the sacred species are deposited in the mouth and merely passed by an artificial oesophagus into the stomach, they can be said to be eaten, in the normal sense of the word, and therefore their reception is sacramental and, according to Aertnys-Damen, lawful. No one, we imagine, would dispute this, but according to Professor Dr La Cava, of the university of Rome, it is scarcely a practical method, because it would necessitate a second operation (oesophagostomy) which is not required for the introduction of food in general, and which would gravely weaken the patient.³ If, on the other hand, the usual method is followed and the sacred species are introduced directly into the stomach by a gastric tube, both Merkelbach and Aertnys-Damen doubt whether the reception is *manducatio*, and the latter favours the view that it is, in any case, unlawful. He adds⁴ that the Holy Office, 27 November 1919, returned a negative reply to a petitioner who was suffering from a cancer of the throat and sought leave to receive Holy Communion through a specially designed silver tube inserted into the stomach. He seems to concede probability to the contrary opinion, but concludes that the gastric tube method of administering Holy Communion can never be obligatory and should not be used, at least without first consulting the Ordinary.

Prümmer agrees that it is not *manducatio* properly so called, but maintains that it is sacramental, because the species are received *per modum cibi*.⁵ Cappello claims that it is essentially *manducatio*, because, according to most authors, following Lugo, all that is essentially required for the eating of the sacred species, is that they be introduced into the stomach, their previous reception into the mouth belonging merely to the integrity of the normal process.⁶ Since he considers it reasonable to suppose

¹ *Summa Theol. Mor.*, ed. 1, III, n. 267.

² *Theol. Mor.*, ed. 15, II, n. 137 bis.

³ *Periodica de re morali*, etc., December 1944, p. 163.

⁴ Quoting *Nederlandsche Katholieke Stemmen*, 1921, p. 15.

⁵ *Manuale Theol. Mor.*, ed. 3, III, n. 185.

⁶ *De Sacramentis*, loc. cit. Lugo, dealing with the miraculous Communion said to have been received by St Juliana Falconieri, maintained that it was truly sacramental, because "*manducatio est mera conditio applicationis: quare si causa alio modo applicetur, non est cur non possit operari*".—*De Eucharistia*, d. I, vii, n. 114.

that Christ merely requires Holy Communion to be substantially an act of eating, he strongly favours the view that reception of the species by gastric tube is sacramental. Professor La Cava questions whether *manducatio* is an apt translation of the original Greek, because, according to Forcellini, its primary meaning is mastication, whereas the Greek words would be better rendered by *vesci*, or *cibum capere*. In any case, he adds, both biologically and physiologically, direct introduction of food into the stomach fulfils every essential requirement of the eating process, because the gastric juices supply for the defect of the saliva.¹

But even though we accept the conclusion that reception of the sacred species by gastric tube is a valid sacrament, it does not follow that it is lawful. The more common opinion would indeed appear to be that it is *per se* a lawful way of administering Communion, or at least Viaticum, to those who cannot otherwise communicate, but always with the proviso that it can be done without irreverence. Cappello feels that, in actual fact, this danger is normally present, and therefore that, in practice, we must treat the *non expedire* of the Holy Office as a general rule. Professor La Cava, moved by a charitable desire to help invalids who are deprived of the consolation of Communion, does his best to show how the main causes of possible irreverence (expulsion of the sacred species from the tube, or their adhesion to its inner side) can be overcome; but we feel that the average reader of his explanation, who lacks the professor's medical experience, is more likely to be impressed by the extent of the practical difficulty which was presumably responsible for the *non expedire* of the Holy Office. Meanwhile, it is clear that there can be no question of an obligation to administer or receive even Viaticum by such methods.

MATRIMONIAL IMPEDIMENT OF LEGAL RELATIONSHIP

Canons 1059 and 1080 give canonical force to the dispositions of the local civil law regarding the matrimonial im-

¹ Loc. cit., pp. 164-5.

pediment, if any, which results from legal adoption. What is the English civil law on this point? (S.)

REPLY

Canon 1059: *In iis regionibus ubi lege civili legalis cognatio, ex adoptione orta, nuptias reddit illicitas, iure quoque canonico matrimonium illicitum est.*

Canon 1080: *Qui lege civili inhabiles ad nuptias inter se ineundas habentur ob cognationem legalem ex adoptione ortam, nequeunt vi iuris canonici matrimonium inter se valide contrahere.*

The question is rather academic, because it has long been the custom in this country not to authorize adoption except in circumstances which made marriage between adopter and adopted unlikely. There has however recently been a change in the law which has canonical consequences. According to the Adoption of Children Act (1950), section 10 (3): "An adopter and the person whom he has been authorized to adopt under an adoption order, shall be deemed to be within the prohibited degrees of consanguinity."¹ Since marriage within these degrees is prohibited by our civil law under pain of nullity, it would appear to follow that, as from 1 January 1951, the date when this provision came into force, marriage between an adopter and the person whom he has been authorized to adopt is civilly invalid, and therefore that legal relationship has been, from that date, a canonically diriment impediment in this country.

The civil prohibition and therefore the canonical impediment "shall continue to have effect notwithstanding that some person other than the adopter is authorized by subsequent order to adopt the same infant"; but it does not, of course, affect marriages solemnized before 1 January 1951. It should be noted that legal relationship involves a diriment impediment only when the adoption has been duly authorized under an adoption order. The determining factor, from the canonical point of view, is not the civil law of the country to which the

¹ Quoted from a book notice in this REVIEW, July 1951, p. 67.

parties owe allegiance, but that of the country in which they seek to marry canonically.

L. L. McR.

THE PAPAL BLESSING

What formula is used for imparting the Papal Blessing by (a) a priest recently returned from Rome who was given the faculty to give the Blessing to his parishioners; (b) the preacher of a retreat who has the faculty to give the Blessing at the end of the spiritual exercises? (Perplexus.)

REPLY

There are various forms of the Papal Blessing, carrying with it a plenary indulgence, and hitherto there has been some confusion about them, and about the formula to be used in imparting the Blessing. Some recent decisions of the Holy See, now embodied in the 1952 edition of *Rituale Romanum*, make the position clearer. One must clearly distinguish the commoner forms of this Papal Blessing:

i. There is the Blessing given by the Pope himself on great occasions in Rome *Urbi et Orbi*; formerly the indulgence could be gained only by those present in Rome at the Blessing, and no conditions were required except the state of grace. A decree of the Sacred Apostolic Penitentiary (15 June 1939), however, declared that the indulgence can now be gained also by those who hear the Blessing on the wireless, but the "usual conditions" for the gaining of a plenary indulgence (confession, Holy Communion, visit to a church or public oratory, and prayer for the Pope's intentions) must be fulfilled by all.

ii. A diocesan bishop may now, from common law (can. 914), give the Papal Blessing in his diocese on Easter Sunday and on one other great feast at his choice. The Sacred Penitentiary (20 July 1942) has extended the privilege to two other feasts besides Easter. The bishop may give the Blessing only after solemn Mass, but may do so whether he himself celebrates

the Mass or is only present at it. The formula to be used is found in *Pontificale Romanum*.¹ This must, however, be slightly modified now that the faculty is given by common law.

iii. When a priest (e.g. on a visit to Rome) is given the faculty to impart the Blessing to his parishioners, he must (unless some other form is indicated with the faculty) use the formula now given in *Rituale Romanum*, IX, x, (1)—and this whether he is a secular or a regular priest. He may give the Blessing only in the church and on the day appointed for it, and it must not be given on the same day and in the same place in which the bishop is imparting the Blessing.²

iv. Regulars have the privilege from common law (can. 915) of giving the Blessing, but only in their own churches or in the churches of the nuns or tertiaries of their own order. They may give the Blessing to a general congregation twice yearly only³ and not on the same day and in the same place where it is imparted by the bishop. They must use the prescribed formula, which is now given in *R.R.*, IX, x, (1), when imparting the indulgence to a general congregation (*R.R.*, IV, vi, [1]). When, however, they give the Blessing to secular tertiaries of their order, they must use the formula given in *R.R.*, IV, vi, (2). The short form of blessing for tertiaries that appeared in the Roman Ritual of 1925 (Appendix n. 5) is absent from the 1952 Ritual.

v. A priest who has the special faculty of giving the Papal Blessing at the conclusion of a mission, or retreat, or of a series of sermons, must use the formula given in *R.R.*, IX, x, (2). This short form was approved for this purpose by *S.R.C.* in 1911, and was confirmed by a reply of the same Congregation, 13 June 1950.

The conditions for the gaining of the indulgence are, in all cases, the same, i.e. the physical presence of the person (not necessary in case 1), and the "usual conditions" of confession, Holy Communion, visit to a church or public oratory, and prayer for the Pope's intentions.

J. O'C.

¹ Appendix.

² Cf. *R.R.*, IX, x (1), 3.

³ *R.R.*, IV, vi, 2.

ROMAN DOCUMENTS

PAPAL ADDRESS TO NEW BRITISH MINISTER
TO HOLY SEE

*Ad Exc̃mum Virum Douglas Frederick Howard, K.C.M.G., M.C., Legatum
extra ordinem liberis cum mandatis Magnae Britanniae. Litteras publicas
Summo Pontifici porrigentem*¹ (A.A.S., 1954, XLVI, p. 55).

We are deeply touched, Mr. Minister, by the warmth of feeling with which you have wished to convey to Us the kindly sentiments of your August Sovereign, the Queen, who has accredited Your Excellency to the Holy See as her Envoy Extraordinary and Minister Plenipotentiary. Scarcely three years have passed since We had the happiness of receiving Her Majesty in these very halls; but in that brief time what heavy cares have entered into her life. The Lord of all, in His wise providence, has placed the weight of empire on her youthful shoulders, and she has accepted the burden with a courageous simplicity and unselfish spirit of devotion that have at once won the admiration and affection of her peoples throughout the British Commonwealth of Nations. We ask you to convey to Her Majesty the expression of Our esteem and the assurance of Our prayers that God, Who has blessed her with sweet joys of a happy family life, may grant to her reign the precious blessings of prosperity and peace.

Peace—how easily the word comes to the lips of men today, while the substance of true peace continues to elude their grasp. The reason is not far to seek. The Prince of Peace, foretold by the prophets, came into the world; the memory of His birth is acclaimed each year by the Christian world; yet His teachings still so often fall on deaf ears. Not only must sheer force give over its futile attempt to stifle in the human spirit its innate yearning for God; not only must the shackles of enslavement be struck from those God-given freedoms that are postulates of the dignity of man and human society, and are today denied to entire peoples; but if peace is to be secure, then justice and charity must inspire reciprocal confidence between nations and between the different classes within a nation, thus laying the foundations for a united effort towards the common, noble ideal.

It is gratifying to hear from you, Mr. Minister, the renewed expression of your country's devotion to those same lofty principles

¹ Habita die 18 Ianuarii mensis a. 1954.

which We have had more than one occasion to proclaim to the world. That fact, together with the valuable experience which Your Excellency brings to the honourable task entrusted to you, gives every certitude for the success of your mission, and in carrying it out you may always rest assured of Our kind and unwavering support.

**RUBRICS MODIFIED TO CONFORM WITH
"CHRISTUS DOMINUS"**

SACRA CONGREGATIO RITUUM

ROMANA

VARIATIONES IN RUBRICIS MISSALIS ET RITUALIS ROMANI (A.A.S., 1954, XLVI, pp. 68-72).

Apostolica Constitutione "Christus Dominus" Pii Papae XII, de disciplina quoad ieiunium eucharisticum servanda, die 6 Ianuarii 1953 data, atque Instructione S. Officii eadem super re eodemque die lata, nonnullae variationes in Rubricis Missalis et Ritualis Romani erant faciendae. Quas quidem variationes Sacra Rituum Congregatio diligenti studio paravit et, prout in adnexo exemplari prostant, in Rubricas cum Missalis tum Ritualis Romani induci servarique mandavit. Quibuscumque contrariis nihil obstantibus.

Die 3 Iunii 1953.

✠ C. Card. MICARA, Ep. Velitern., *Pro-Praefectus*
† A. Carinci, Archiep. Seleucien., *a Secretis*

**VARIATIONES IN RUBRICIS MISSALIS ROMANI
POST CONSTITUTIONEM "CHRISTUS DOMINUS"**

In Capitulo *De defectibus in celebratione Missarum occurrentibus*, titulo IX *De defectibus dispositionis corporis sequentes numeri sic variantur*:

1. Si quis non est ieiunus post mediam noctem non potest communicare nec celebrare, salvo casibus a iure admissis, iuxta Constitutionem Apostolicam "Christus Dominus", diei 6 Ianuarii 1953.
3. Si reliquiae cibi remanentes in ore transglutiantur, non impediunt communionem, cum non transglutiantur per modum cibi, sed per modum salivae.
4. Si plures Missas in una die continuo celebret, in unaquaque Missa abluat digitos in aliquo vase mundo, et in ultima tantum per-

ciat purificationem. Si plures Missas in una die cum intermissione celebret, potest in prioribus Missis duas ablutiones a rubricis praescriptis sumere, sed tantum adhibita aqua.

Si vero Sacerdos, qui bis vel ter Missam celebrare debet, per inadvertentiam vinum quoque in ablutione sumat, non vetatur quominus secundam et tertiam Missam celebret.

Die Nativitatis Domini Rubrica post primam Missam sic compleatur:

"In prima et secunda Missa . . . ac demum velo. Si vero praedictas Missas cum intermissione sit celebraturus, potest in prioribus Missis duas ablutiones a rubricis praescriptas sumere, sed tantum adhibita aqua."

In Commemoratione omnium fidelium defunctorum die 2 Novembris, post primam Missam rubrica compleatur ut die Nativitatis Domini.

VARIATIONES IN RITUALI ROMANO POST CONSTITUTIONEM "CHRISTUS DOMINUS"

TITULUS V

DE SANCTISSIMO EUCHARISTIAE SACRAMENTO

CAPUT I

Praenotanda de hoc Sanctissimo Sacramento

Nn. 3 et 4 erunt sequentes, variata subsequenti numeratione:

3. Ideo populum saepius admonebit, qua praeparatione et quanta animi religione ac pietate, et humili etiam corporis habitu ad tam divinum Sacramentum debet accedere: ut, praemissa sacramentali confessione et servato ieiunio eucharistico, omnes utroque genu flexo Sacramentum humiliter adorent ac reverenter suscipiant, viri, quantum fieri potest, a mulieribus separati.

4. Ad ieiunium eucharisticum quod attinet:

(a) Aqua naturalis ieiunium eucharisticum non frangit. Christifideles, etiamsi non infirmi, qui ob debilitantem laborem, tardiores horas, quibus tantum ad sacram Synaxim accedere possint, vel longinquum iter eucharisticam mensam omnino ieiunii adire nequeant, aliquid sumere possunt per modum potus, exceptis tamen alcoholicis et servato ieiunio unius horae ante sacrae communionis receptionem. Causae quidem gravis incommodi prudenter a confessario perpendendae sunt.

(b) Fideles qui in Missis vespertinis sacram communionem recipiunt, sive intra dictas Missas, sive proxime ante vel statim post, possunt inter refectionem, permissam usque ad tres horas ante communionem, sumere congrua moderatione alcoholicas potiones in mensa suetas, exclusis liquoribus. Quoad potus autem, quos sumere possunt usque ad unam horam ante communionem, excluditur omne alcoholicorum genus.

CAPUT IV

De Communione infirmorum

No. 4 "Post quidem . . ." sequenti substituitur:

4. Diligenter curandum est, ne sanctissima Eucharistia tribuatur infirmis, a quibus ob phrenesim, sive ob assiduum tussim, aliumve similem morbum, aliqua indecentia cum iniuria Sacramenti timeri possit.

Infirmi, etiamsi non decumbant, aliquid sumere possunt per modum potus, exceptis alcoholicis, si, suae infirmitatis causa, usque ad sacrae communionis receptionem ieiunium, absque gravi incommodo, nequeant servare integrum; possunt etiam aliquid sumere per modum medicinae, sive liquidum (exclusis alcoholicis), sive solidum, modo de vera medicina agatur, a medico praescripta vel uti tali vulgo recepta.

Condiciones, quibus dispensatione a lege ieiunii frui possint, nulla adiecta ante communionem temporis limitatione, prudenter a confessario perpendendae sunt.

CAPUT V

Instructio pro sacerdote facultatem habente bis vel ter Missam eadem die celebrandi.

1. Sacerdotes, qui vel tardioribus horis, vel post gravem sacri ministerii laborem, vel post longum iter celebraturi sunt, aliquid sumere possunt per modum potus, exclusis alcoholicis; a quo tamen se absteineant saltem per spatium unius horae, antequam sacris operentur.

2. Quando sacerdos eadem die bis vel ter est Missam celebraturus, potest in prioribus Missis duas ablutiones sumere, quae tamen, in hoc casu, non vino sed aqua tantum fieri debent.

3. Qui vero die Nativitatis Domini vel in Commemoratione omnium fidelium defunctorum tres Missas sine intermissione cele-

brat, in prima et secunda Missa ablutiones non sumit, sed divino Sanguine diligentissime sumpto, super corporale ponat Calicem et palla tegat, ac iunctis manibus in medio Altari dicat: "Quod ore sumpsimus . . ."; et subinde, amoto aquae vasculo, digitos lavet dicens: "Corpus tuum . . .", et abstergat.

Hisc peractis, Calicem, super corporale adhuc manentem, deducta palla, cooperiat ceu moris est, scilicet primum purificatorio linteo, deinde patena super quam ponat hostiam consecrandam, ac palla, et demum velo.

Si vero sacerdos, qui bis vel ter Missam celebrare debet, per inadvertentiam vinum quoque in ablutione sumat, non vetatur quominus secundam et tertiam Missam celebret.

Cum autem in secunda Missa . . . (usque ad finem).

BOOK REVIEWS

Dictionnaire de Droit Canonique. Fascicule XXX. Impuissance—Intérêt et Usure. (Letouzey et Ané, Paris, 1953.)

AFTER a relatively slow start, this great collection of well-documented articles and monographs, alphabetically arranged, which promises to do for Canon Law, and to some extent for Moral Theology, what the *Dictionnaire de Théologie Catholique* has done for theology in general, seems to have got well under way. This latest instalment completes the fifth volume, which began with *Duacensis* (*Collectio*) and ends with *Intérêt et Usure*. It is a fruitful addition comprising extensive articles on such subjects as impotence, incardination, the Index, the Inquisition, artificial insemination, Secular Institutes, Interdicts, and the ever-green problem of usury; and the information conveyed in them appears to be well up-to-date. For example, the article on artificial insemination contains the important pronouncement made by Pius XII, in 1949, and that on Secular Institutes informs us that, at the beginning of 1950, less than three years after the creation of this third State of Perfection in the Church, more than ninety-five groups had made application to the Holy See for canonical erection under the new law, that their dress is normally indistinguishable from that of layfolk, and that, in some cases, this external similarity with layfolk is considered necessary to the effectiveness of the institute's apostolate. Those who have already acquired the earlier instalments of this valuable encyclo-

paedia, will doubtless be anxious to maintain their subscription. Those who have been waiting until it showed signs of achieving its ambitious object, would be well advised to start acquiring it now.

L'Année Canonique. Recueil d'Études et d'Informations, tome I, 1952.

Pp. 302. Bibliothèque de la Faculté de Droit Canonique de Paris. (Letouzey et Ané.)

Annuaire de l'École de Législations Religieuses, II, 1951-1952. Pp. 102.

Institut Catholique de Paris. (Letouzey et Ané.)

"NULLI sacerdotum liceat canones ignorare." This maxim of Gratian is not a mere statement of the priest's professional duty. Knowledge and respect for law, far from being restrictive of true liberty, are its only reliable safeguard. Conscious of this truth, the Canon Law Faculty of the Catholic Institute of Paris has been animated, since its reorganization after the War, by a renewed spirit of ambitious academic endeavour, to which the above publications bear witness. *L'Année Canonique* is the fruit of a Canon Law congress held at Paris, in 1947, at which the desire was expressed that similar conferences should be held from time to time, and should find more enduring expression in a canonical publication common to all the Catholic Faculties of France. This first issue publishes some of the papers read at the first such conference of canonical studies, held at Paris, in 1952. They are, of course, primarily addressed to specialists, but most of them have a practical or pastoral application.

In 1950, the same Faculty also initiated a special school for the scientific study of religious legislative systems. The above *Annuaire* is its second year-book, and contains an account of the work done in the year 1951-52. The nine articles comprised deal with topics of juridical interest relating to many of the principal religions, Catholic, non-catholic, Jewish, Moslem, and pagan. They should be of interest, not only to students of law and comparative religion, but also to missionaries.

The Canonical Procedure in Separation Cases. A Historical Synopsis and a Commentary. By Rev. James Patrick King, J.C.L. Pp. 193.

The Constitution and Supreme Administration of Regional Seminaries Subject to the Sacred Congregation for the Propagation of the Faith in China. A Historical Synopsis and a Commentary. By Rev. Marcian J. Mathis, O.F.M., J.C.L. Pp. 176.

The Particular Penal Precept. By Rev. Hugh Gabriel Quinn, J.C.L. Pp. 108.

The Precensorship of Books (Canons 1384-1386, 1392-1394, 2318, 2).
A History and a Commentary. By Rev. Donald H. Wiest, O.F.M.
 Cap., S.T.B., J.C.L. Pp. 194.

(Doctorate dissertations. Canon Law Studies. Catholic University of America Press, Washington, D.C.)

MANY Catholics who would never dream of seeking a civil divorce *a vinculo* seem to be quite unaware that, apart from the case of certain and uncondoned adultery, as defined in canon 1129, no validly married Catholic may initiate a permanent separation of residence, without a decision to that effect from the local Ordinary. If the ground of separation is contested or difficult to verify, a judicial process may be required; otherwise an administrative process will normally suffice. But some form of procedure is required for a legitimate decision which carries with it canonical effects. The object of Father King's dissertation is to ascertain and comment upon the rules which govern either kind of process, and to discuss the problem of the subsequent civil action which may be necessary to secure the civil effects of separation. In achieving his object he has done a useful service to curial officials, because the Common Law is not very explicit either in regard to the canonical procedure, or in regard to the civil problem.

The subject chosen by Father Mathis is geographically much more limited, and the recent tragic submergence of China under the communist tide has made the practical application of his conclusions temporarily unrealizable. It would be wrong to assume, however, that his dissertation can have no more than historical value until the red tide recedes. Much of Part II, the canonical commentary, is concerned with general principles of the Common Law which are applicable to regional seminaries anywhere, and even when he is dealing with norms designed especially for China, his commentary should be useful to missionaries engaged in similar territories.

A large section of the Code of Canon Law is devoted to the judicial trial of delinquents, and every diocese has a panel of judges who may be called upon to function in such a trial. If, in practice, they scarcely ever exercise their criminal jurisdiction even over clerical defaulters, it is because local Ordinaries normally prefer to restrain the erring and punish the delinquent by means of extra-judicial particular precepts. This relatively new method of dealing with crimes and misdemeanours is not without its inherent dangers, but it has the advantage of being simple and expeditious, and often enough is less disagreeable to the offender himself than a formal trial. Unfortunately, though the Code makes provision for it, the regulations are neither explicit, nor clearly consistent, and authors

continue to differ about the basic notion of a penal precept, its proper form and the penalties which it may be used to threaten or impose. Father Quinn's dissertation is concerned with these problems, but though he has collected some useful information in the process of stating them, he can hardly be said to have solved them. For this he is not to blame, because the obscurities are inherent in the law; but his analysis of the situation might well have been more clearly expressed. His prose is involved, inconsistently punctuated, and marred by neologisms and misprints.

Father Wiest has severely limited the scope of his dissertation, leaving aside not only the prohibition of books, but also the special rules for the censorship of certain categories of books, and restricting his attention solely to the general rules of precensorship, and the penal sanction of the law. Within these limits, his survey of the law and its history is thorough, well documented and clearly presented. Every section of the canonical commentary is rounded off with a summary of the author's conclusions, and these are, as far as we can judge, both sober and well founded. We agree, for example, with his conclusion that the rule of canon 1386, 1, which requires secular clerics to obtain the leave of their own Ordinary, and Religious to obtain the leave both of their superior and of the local Ordinary, before publishing books on profane subjects, does not apply to books for which previous censorship is already required by canon 1385, though it does apply to all habitual writing for newspapers and periodicals, whether on religious or on profane topics. He deals fully with the vexed question of newspapers and periodicals, and concludes that those which deal with matters of religious or moral interest are subject to previous censorship and must carry a named and dated *imprimatur* on every edition. Though this conclusion may seem impracticable, unless, as he suggests, the editor himself or some easily accessible priest is deputed as censor, and though it appears to be seldom observed in practice, the arguments which he advances in its favour are completely convincing. Bishops who are loath to grant an *imprimatur* to harmless but worthless publications, through fear that it may be unwarrantably interpreted as positive approval, may be interested to learn that the archdiocese of New York requires the addition of a statement to the effect that, notwithstanding the *imprimatur*, the views expressed remain the author's own.

The whole dissertation is a creditable piece of scholarly research and well reasoned argument.

L. L. McR.

The Blessed Virgin and the Priesthood. By Rev. Paul Phillippe, O.P.
Translated from the French by Dorothy Cole. Pp. 82. (Mercier
Press, Cork. 6s.)

ESSENTIALLY for priests these meditative readings cannot fail to engender a deeper devotion to Christ's Mother on the part of Christ's ministers. Her role in the life of the priest is a consequence of the role she plays in the life of her Son. In His childhood, as in His youth and manhood, Jesus shared all things with Mary, who at the end, in His sufferings and death, shared also in His sacrifice. She is therefore the one most fitted to guide priests in their spiritual life, because to her every priest is a living image of her Son.

Between the priest and our Lady there should exist an intimacy unique in its nature. There is but one priesthood, that of Christ the one mediator, Who shares it with His rightly ordained ministers for whom, therefore, Mary has an especial maternal love. She regards priests with a mother's tenderness and solicitude, dispensing to them the graces they need in order to continue the apostolate of their divine Master. Success in that apostolate is assured—as also is personal sanctity—for the earnest priest if he makes Mary the great confidante, the sweet and gentle companion of his life.

The Sun Her Mantle. By John Beevers. Pp. 228. (Browne & Nolan, Dublin. 15s.)

Our Lady of La Salette. By Donald M. J. Langdon. Pp. 62. (Mercier Press, Cork. 3s. 6d.)

DURING the past hundred years the Blessed Virgin has appeared in Europe at several places and at some of them on many occasions. There were apparitions at five places in France, at two in Belgium, and at one each in Portugal and Ireland. The Church has spoken in approval of public prayer and pilgrimage at these favoured spots, all of which are described in Mr Beevers' volume. Many devout people firmly believe that our Lady has appeared also at Tre Fontane, Heede, Marienfried and Lipa, but because there has so far been no formal approbation of these places as having been especially favoured by the Mother of God, they are not dealt with in the present work; nor is Lourdes extensively reviewed since it has received full attention elsewhere. Each of the other shrines is described in close detail, La Salette and Fatima, as being of outstanding importance, receiving the fullest treatment.

La Salette is probably the least known of the great shrines. An air of uncertainty and suspicion has hung over it on account of the unsatisfactory lives led in their later years by the two children to

whom our Blessed Lady appeared, Maximin Giraud and Mélanie Calvat. It is natural that people should expect those so highly favoured to display in their subsequent lives a more than ordinary sanctity, as was the case with Bernadette Soubirous after the Lourdes apparitions; but in this everyone was disappointed with the children of La Salette. Efforts to educate them met with only partial success. Maximin, although a practising Catholic of good moral life, was a shiftless, ill-conditioned, unreliable fellow who lived and died in the unnecessary poverty of his own causing. Mélanie was even less satisfactory. She was in and out of a dozen convents, although a hidden life was the last thing she desired; she seemed always more concerned with her own personal importance than with the significance of the mission entrusted to her by our Lady. Among the English communities where Mélanie tried her vocation were the Carmelites of Darlington, where, at her clothing ceremony, were present "holders of some of the greatest names in English Catholic society". The Carmelites, however, soon discovered the true character of their novice whom they tried during four or five years to mould to the ways of Carmel; they failed. It is noteworthy that Mother Margaret Hallahan, a woman of unquestioned holiness, refused to have among her Dominican Sisters—even at the request of Archbishop Ullathorne—this French girl of whom the whole Catholic world appeared to be talking. Poor Mélanie wandered over much of Europe, finally settling down at Altamura in southern Italy. She lived to an unhappy old age; and in the year 1904 was found dead on the floor of her miserable one-room dwelling.

Mr Langdon's booklet contains a short history of La Salette with a brief examination of what pertains to our Lady's appearance in the Grenoble Alps. He makes out the best case possible for Maximin and Mélanie—as does Mr Beevers—but with poor results. Whatever must be acknowledged of their adult life, the indisputable fact remains that at the time of the apparition the boy and girl to whom our Blessed Lady appeared were pure and innocent children. They gave the world Mary's message, a great basilica was built, and a numberless multitude of pilgrims has visited the shrine during the past century.

The deciding factor in the history of miraculous shrines is, after all, the miracles; and by this test La Salette stands in triumphant vindication of the power of the Blessed Virgin. The very large number of undoubted miracles wrought in this privileged place has borne overwhelming witness to the reality of our Heavenly Mother's appearance to Maximin and Mélanie, and also to her choice of this remote mountain country as a place of healing for her earthly children,

Sermon Notes on the Sunday Gospels. By Rev. J. G. McGarry. Pp. 163. (Clonmore & Reynolds, Dublin; Burns Oates, London. 15s.)

Rock of Truth. By Rev. James McNally. Pp. viii + 245. (B. Herder, 33 Queen Square, London, W.C.1. 21s.)

MENTION of Father McGarry as Professor of Pastoral Theology at Maynooth is sufficient to assure readers of this journal that his *Sermon Notes* will be of practical value. Years of experience in training the parochial clergy for the task they may never put aside, their preaching, has obliged him to make careful notes upon all the Sunday extracts from the Gospels. In publishing his work he gives to his past pupils a permanent record of his lectures and to busy priests everywhere a valuable aid to their preaching.

With few exceptions these notes (they are by no means mere jottings) are ready for immediate use in the pulpit. The author from time to time makes reference to other books, but generally he supplies in full the quotations which give such colour to his work; and when he refers to the sacred Scriptures or the Missal he never fails to provide chapter and verse. Frequently he gives an unexpected turn to familiar words and phrases. "Hypocrisy means play-acting." "Beelzebub means 'Lord of flies'; if Beelzebub, 'Lord of Dung', both expressive names for the Archfiend." Always Father McGarry keeps in mind the desirability of speaking to modern congregations about modern needs and conditions, the result being a highly useful sermon book for our own times, an up-to-date manual for the priest who must be both preacher and teacher.

All Sundays in the liturgical year, and many special Feast Days, appear in Father McNally's *Rock of Truth*, each being the title for a sermonette, a "three minute theme". To get through one of these themes in three minutes would mean speaking at top speed: at a normal rate of speech double that time would be required. This means that these sermonettes are particularly suitable for the early Sunday Masses. The publishers tell the clergy: "Here is a book that will solve your sermon problem for many and many a year." That is hardly meant to be taken seriously as it stands, we suppose, but it contains much truth all the same. The book is a most practical one, with scarcely a superfluous word, and it should certainly help in solving the sermon problem for priests who have the minimum of time in which to prepare their work for the pulpit.

House of Courage. By William J. Heaney. Pp. 148. (Clonmore & Reynolds, Dublin. Burns Oates, London. 9s. 6d.)

TUBERCULOSIS has no respect for "blue eyes and golden hair" but

finds its victims in every section of society, with the result that the hospitals where this disease is treated have a varied population. Mr Heaney was quick to realize this when he became a T.B. patient. His resourcefulness and fluency as a journalistic writer enabled him to set down in racy fashion his day-to-day experiences, which he has now turned into a book.

Life in a Sanatorium is, in its own way, as rich and full as life outside, the one great difference being the ever-present suffering of the sick. This has its place in *House of Courage*, as the title of the book demonstrates, but it is the courage rather than the suffering that makes the story. A chief character is the dismal pessimist, who seems to find a bed in every hospital ward; and his bleak outlook is in sharp contrast with the bright hope that is the normal patient's best medicine. Not that the pessimist dominates the book. Before its close he disappears altogether from the scene, leaving the stage in possession of the brave and courageous people who assist themselves from sickness to normal health by their own superb effort.

Everynun. By Daniel A. Lord, S.J. Pp. 163. (Eucharistic Crusade, St Louis 18, Missouri. \$3.)

APART from the forty special characters in this "Modern Morality Play" there are nuns, novices, postulants, students, flower girls, dancers, models, revellers, nurses, orphans and old ladies. It is evident therefore that anyone attempting to produce the work dramatically will be kept extremely busy.

Everynun was written for schools and parish societies. It attempts to dramatize the religious life from the dawn of vocation to a Diamond Jubilee. For its production a very large theatre with a very large stage would be necessary, the kind of building that constitutes the Assembly Hall of any large school in America. In other countries the book's greatest usefulness will be to provide an occasional scene in a composite entertainment programme, with the requisite alteration and adaptation needed for any non-American audience.

Out of Nazareth. By Neil Kevin. Pp. xiii + 134. (Clonmore & Reynolds, Dublin. Burns Oates, London. 9s. 6d.)

KEEPING strictly to the text of the Gospel, but viewing it always in the light of his own vivid imagination, the author of this book discovers for his readers much that hitherto will have escaped their notice. Picturing the ordinary Christian opening the Gospel with the hope that this time he might "see more in it" the author sits beside him to explain and expound the text, always insisting upon the only method

by which the story can live: that the reader make himself an eye-witness of the events recorded.

When studying the life and teaching of our Lord one must watch and listen as well as read, especially pausing to notice the expression on the faces of Jesus and those around Him, until the characters of the men and women in any particular incident sort themselves out into individual portraits. St Peter—he is an easy subject for any artist—has often been portrayed, but in this book his picture is uncommonly lifelike; and what is true of him applies also to everyone brought before us in this series of Gospel scenes. The author has not written sermons, nor had he preachers in mind when he published his work, but all the same he has produced something that will be a great help to priests in preparing the Sunday sermon.

Young Eagles. By Eva K. Betz. Pp. 190. (St Anthony Guild Press, Paterson, New Jersey. \$2.00.)

Out of His Treasure House. By Desmond J. Ford, S.J. Pp. 76. (Oliver & Boyd, 98 Great Russell Street, W.C. 2s. 6d.)

HAVING discovered the kind of book most popular with her teen-age readers, particularly through the publication of *Desperate Drums*, Mrs Betz has written another story in her Revolutionary War series. *Young Eagles* will certainly please American boys and girls, with its uncompromising loyalty to the cause of Washington, and the exciting adventures of its youthful heroes. Old England comes in for some hard knocks, as one would expect, but it is the thrilling excitement of the book that counts, not its history. June Driscoll's strongly drawn action-pictures are perfect illustrations of the text.

On the cover of Father Ford's book is an alluring picture of pirates which promises some lively tales for the Scouts and Guides on whose behalf the book is chiefly produced; but the pirates and their treasure chest are only symbolical, the book being a collection of Gospel stories displaying the treasure of the Faith, which must never be lost to even the boldest thief. "O most merciful Redeemer, Friend and Brother—may I know Thee more clearly, love Thee more dearly and follow Thee more nearly." This is the prayer of St Richard of Chichester, and it is the author's guide as he chooses extracts from the Gospel and explains them to his young readers.

No better style could be found than the author's for explaining the Scriptures to children. He simplifies the most puzzling passages ("Bid fire come down" for instance) and he makes the most of any child who appears in the Gospel narrative. Never was the boy who produced the five loaves and two fishes more delightfully portrayed,

nor the daughter of Jairus more charmingly pictured. Their stories are two of the fifty that make up an ideal collection for the priest who speaks at the children's Mass on Sundays.

Christian Simplicity in St Thérèse. Edited by Michael Day. Pp. x + 133. (Burns Oates. 9s. 6d.)

Spiritual Childhood. By Vernon Johnson. Pp. viii + 216. (Sheed & Ward. 10s. 6d.)

A Retreat with St Thérèse. By Père Liagre, C.S.Sp. Pp. 125. (Gill & Son, Dublin. 4s. 6d.)

HERE are three new publications—none of them redundant—about the wondrously holy Carmelite nun whom Pope Pius XI referred to as “the greatest saint of modern times”. The eagerness with which people read and re-read the story and the teaching of St Thérèse is a consoling feature of the present day, a proof that whilst most are indifferent concerning spiritual things, many are earnestly seeking them.

Father Michael Day edits a collection of essays which have appeared in various periodicals, and which are deserving of the care he has given to his selection because of their vindication—if that is not too strong a word—of the Saint's complete orthodoxy. Her Way of Spiritual Childhood is here proved to be in perfect conformity with the Scriptures and the Fathers. Where she differs from the Theologians is in her genius for simplification. In her most mature years as a professed religious she retained the integrity and innocence of a little child, proving how literally may be fulfilled the exhortation of Jesus: “Unless you become as little children.”

Monsignor Vernon Johnson has written numerous articles with the Little Flower as their subject. *Spiritual Childhood* is a series of these articles wherein is shown the “sweet accord” between the teaching of the Saint and the teaching of the Gospel. Not that one should be surprised at this perfect agreement, seeing that the Gospel may be said to have been the only meditation book used by St Thérèse. The author brings out every aspect of her Way of Spiritual Childhood. Readers will be unanimous in their delight at the translations of the Saint's poems: the same unanimity could not be expected for the smudgy drawing on the dust-cover.

Père Liagre's *Retreat* does the same service as the two books already spoken of, but in its own particular way. It emphasises the utter simplicity of the Saint in accepting the Fatherhood of God in a quite literal sense. When she said: “I have never given God anything but love,” she explained her whole life's history. She loved her

Heavenly Father and believed herself infinitely loved by Him in return. That attitude of heart never changed, except to increase day by day, and in consequence she was able to teach something about every Christian virtue. Père Liagre sits at her feet through twelve chapters of Retreat conferences.

Reserved for You? By Rev. I. G. Capaldi, S.J. Pp. vi + 95. (Burns & Sons, 195 Buccleuch St, Glasgow. 3s.)

MUCH of the mystery surrounding the Foreign Missions is cleared away in this uncompromising and forthright little book. The author makes an appeal—amounting almost to a demand—for more missionaries from the ranks of our youth. If the enormous harvest is to be reaped, many new labourers must be found. The recruits will be under no false impressions by the time they have read what Father Capaldi has to tell them.

To set off for the Foreign Missions—no matter what one is told about them—is to start on an adventure into the unknown. No other career makes such demands upon human nature. For instance the author tells of two priests, very near to death through thirst, who came at length to a well at the bottom of which was some muddy water. They lowered a tin and drew up some of the foul liquid. One of them lifted it to his parched lips, but the other tried to dissuade him from drinking by assuring him it was poisonous, to which he replied: "I would sooner die of this than of thirst." The missionary's life is an extremely hard and dangerous one, but it never lacks colour and interest. It is for the strong and the fearless; only the best are good enough for the least-cared-for stretches of the Master's vineyard.

Sermons on the Liturgy. By Pius Parsch, O.S.B. Pp. xii + 332. (Bruce Publishing Co., Milwaukee. \$5.50.)

LITURGICAL worship saw a great revival in the beginning of the present century, particularly through the urgent patronage of Pope Pius X. Many of the greater churches of Christendom at that time were no less loyal to liturgical tradition than were the monasteries, but in the majority of parish churches popular devotions had long superseded the worship of the Liturgy. Father Pius Parsch was in the forefront of the ranks of the revivalists, a post he has never forsaken.

This volume is different from the books of sermons to which we are accustomed, and its contents bear but little resemblance to the ordinary pulpit discourses given to our people. The author searches with deep penetration for the underlying lessons contained in the

texts of the Sunday and Feast Day Masses, and brings them forward as the principal means for fostering a universal Christian culture. Dogmatic and moral themes of fundamental importance are to be found in unexpected abundance on every page of the missal, reminding us that an original and basic function of divine worship is the instruction of the faithful. With commendable discernment the author has developed these themes into sermons which are of practical value in promoting knowledge of the Liturgy.

In his sermon for the second Sunday after Epiphany, Father Pius breaks into an apostrophe of his own parish church, where he struggled, sometimes vainly, to correct abuses in worship. Those who have fought similar battles will understand his feelings only too well. How difficult it is to eradicate the Sunday morning concert-party, to convince our people that they are present not to listen to soprano solos but to pray! When we have proved to them that the Mass is their own, the one perfect medium of their duty of adoration, then shall we get them to join in the chant of the Church. These sermons are an aid to this so desirable end.

Our Lord's Words from the Cross. By James Broderick, S.J. Pp. 39. (Clonmore & Reynolds, Dublin. Burns Oates, London. 2s.)

The Cross and Glory. By Valentin-M. Breton, O.F.M. Translated by Paul J. Oligny, O.F.M. (St Anthony Guild Press, Paterson, New Jersey. 10 c.)

DURING the Lent of the year 1951 there appeared in the columns of *The Tablet* a series of articles by Father Broderick, their subject being the Seven Last Words. They are now printed as a booklet to provide a meditation manual upon a theme that has made a constant appeal to pious souls from the earliest ages of Christian history.

On each of the seven occasions when our Lord broke the silence of Calvary, He spoke words of profound meaning for the Redeemed on whose behalf He was dying. Every utterance contains a lesson, but for many the lesson might be lost unless there were someone like Father Broderick to bring it to notice. When our Lord said: "Father, forgive them," He was pleading for His executioners, but also teaching us that we must in imitation of Himself, against all appearances and under the worst conditions, forgive our enemies unreservedly. There is much to learn from His "Consummatum est", which is here contrasted with His first recorded words at the Finding in the Temple, those in which He referred to His life's work, now completed on Calvary. On both occasions our Blessed Lady was the chief witness. The author never fails to find a wealth of doctrine whenever

the dying Saviour speaks, nor to impress it upon his readers in telling words, as when he points out how beautifully the Church has preserved in her evening prayer the "In manus tuas Domine", words that have become "the comfort of dying men from the moment when this dying Man uttered them".

The Cross and Glory is a set of meditations for making the Way of the Cross, wherein the author seeks as often as possible to connect and correlate the events of the Via Dolorosa with the Resurrection, not always, perhaps, with complete success, although his prayers and considerations are of a deeply spiritual nature. The illustrations are original and replete with devotion; and the general production of the booklet might well stand as a model for any printing house.

The Secret of Frederick Ozanam. By Rev. Edward O'Connor, S.J. Pp. x + 97. (Gill & Son, Dublin. 5s.)

Humble of Heart. By Charles K. Murphy. Pp. 50. (Mercier Press, Cork. 3s. 6d.)

THE Founder of the St Vincent de Paul Society has a permanent place in Christian history as one of the greatest of Catholic laymen. The Conferences of Charity which he inaugurated a century ago have continued to increase in number year by year. Today there are 18,500 Conferences in 70 countries, with a total membership of 200,000 Brothers. These interesting statistics—compiled by Father O'Connor—informative though they be, give only the merest outline of how Ozanam's "Little Society" has spread through the world. No figures could give a true indication of the extraordinary work for souls that has been accomplished since the first handful of Brothers assembled in Paris in the year 1854.

The secret of Ozanam's apostolate is not difficult to discern. He had a brilliant mind, but his character was simple; and very early in life he recognized that he had a moral responsibility towards his fellow-men for both their physical and spiritual betterment. He was no dreamer: both feet were firmly planted on the ground. From first to last he was the practical organizer of works of urgent charity. The secret of his wonderful success was his humble acceptance of God's will in labouring for the poor of Christ.

Mr Murphy's booklet, commemorating the first centenary of Ozanam's death, sets before the reader the proofs of this holy man's deep humility. His learning is beyond dispute, and his writings—upon a hundred subjects—fill eleven volumes, but his literary success and his fame as a lecturer never for one moment turned his head: he was ever truly humble and remained so to the end. It is hoped that

the process for the cause of his canonization will be successfully promoted; and this hope is firmly founded upon at least one sure foundation, namely, his unquestioned humility.

Three Children. By Canon C. Barthas. Pp. 198. (Clonmore & Reynolds, Dublin. Burns Oates, London. 15s.)

The Shepherds of Fatima. By Father de Marchi. Pp. 159. (Sheed & Ward, London. 7s. 6d.)

PORTUGAL'S great modern shrine continues steadily to grow in importance, as is proved by the frequent retelling of its story, each new version finding a host of enthusiastic readers. The two most recent accounts, whose titles are given above, are in many ways different, but they agree in this: they both concentrate upon the personal history of the three children who witnessed the apparitions of our Blessed Lady.

Three years ago Canon Barthas published a full version of the Fatima story, a careful and sober study of all that happened. His present work (translated from the French by a Bridgettine of Syon Abbey) is written with a lighter touch, obviously to find the widest range of readers and thus spread the knowledge of Portugal's centre of piety. He has little to tell that has not been told already with the exception of his final chapters. These deal with Lucia's life since she entered religion, and they are of very particular interest. Lucia is the only survivor of the three favoured children.

Father de Marchi's book, put into English by Elizabeth Cobb—a born story-teller—is for children, who cannot fail to find it to their liking. One by one the three Fatima children are described, and day by day their tale is unfolded, the delightful tone of a truly Catholic narrative being retained throughout. No comparable version of the story for children has appeared, nor have we seen more charming illustrations than these of Jeanyee Wong, whose most enchanting picture, in colour, makes a dust cover of extraordinary attractiveness.

Monthly Meditations. By Rev. Father Edmund, C.P. Pp. viii + 134. (Gill & Son, Dublin. 5s.)

Christlikeness. By Sister M. Victorine, I.H.M. Pp. xi + 181. (Mercier Press, Cork. 10s. 6d.)

Aids to mental prayer are always acceptable, especially to religious who spend much of their time in chapel. Father Edmund's little book—whether it be used by religious or others—will find itself in grateful hands. He gives seven meditations for each month, taking the Liturgy or a Feast Day for the subject of his notes, and never

missing an opportunity of drawing the minds of his readers to consideration of the Passion. If the sufferings of Christ do not move the heart and strengthen the soul, one's case will be hard indeed. It is difficult to imagine any reader remaining untouched by the tenderly devotional pages of this manual.

Sister M. Victorine's book is a series of meditative conferences originally given to her community and now published at the earnest request of other religious who caught a glimpse of the typed pages. As she writes, the author ever has before her eyes the image of Christ, to Whom she turns the attention of her readers as to their one great teacher. She speaks of those virtues by the practise of which religious become increasingly holy. Her words are set down with uncommon care, even for an experienced writer, and in her verbal illustrations and scriptural quotations she displays a rare felicity of choice. Particularly helpful are her pages on silence, the "language of heaven". Her book will be most appreciated by those Sisters who are employed in active works of charity which leave little time for quiet and regular meditation.

Fra Angelico the Master Painter. By Aengus Buckley, O.P. Pp. 48. (St Saviour's Priory, Dublin. 3s.)

MONTALEMBERT named Fra Angelico as "greatest of Christian painters", the expression of an opinion shared wholeheartedly by many. Father Buckley, himself a painter, finds in his brother Dominican of the fifteenth century the superb artist of all time, the one who depicts Christ and His saints—and especially our Lady—to perfection. Some excellent photographic illustrations aid the reader in following the author's comments and criticisms. It was not alone the painter's skill that gave Fra Angelico his high position among the world's great artists; he had also great holiness of life and a deep understanding of the mysteries and events that were his inspiration. His works remain as the testimony of genius to sanctity.

L. T. H.

Witness. By Whittaker Chambers. Pp. 629. (André Deutsch. 21s.)

THIS book is prefaced by a "Foreword in the form of a letter to my children", which because of its melodramatic form may cause many readers to put it down before finishing the first page. Whittaker Chambers calls it "a terrible book", and tells his children that it describes something more than a human tragedy. It is, he says, a tragedy of history. These pages are heavy with the weight of destiny, but it would be a pity, indeed a tragedy, if this self-dramatization

reduced the number of potential readers. For it provides a key to the day-to-day politics of the United States in the past two years, and is a document of the greatest importance for understanding the history of our time.

Whittaker Chambers, who had been a Communist, gave evidence before the House Committee on Un-American Activities and named Alger Hiss as a Communist. This accusation was greeted with surprise and even incredulity, but eventually Hiss was indicted and convicted of perjury for having denied it. Other highly placed members of the administration were involved, political leaders from both of the great parties were character witnesses for Hiss, and the whole liberal group in the country (or so it seemed) turned on Chambers. He was not the hunter, but the hunted. He was no McCarthy but an Athanasius *contra mundum*. This book is his justification: an autobiography showing how he first became involved with the Communists, the spiritual crisis which led him out of the Party and into the Society of Friends, the strange twilight in which he lived after this break, and finally his decision to reveal what he knew. It can be read as an enthralling story of espionage reaching into the very vitals of the government of the strongest country in the world. But it is also the story of a spiritual struggle, of the struggle for the soul of the world as mirrored in one man's life, described by a born writer. Fundamentally his witness is for God, and for the dignity of the human person created in God's image and likeness.

As a man of great sensibility Whittaker Chambers suffered even as he testified, and suffered still more from the silent opposition and from the whispering campaigns conducted by the liberal humanists. But, while one can understand, one cannot accept his wholesale denunciation and suspicion of the New Deal, of the foreign policy of the United States and his opposition to any form of progress. Nor can one accept his statement that the deeds of Communism are so monstrous that "it absolved every man from the bonds of common humanity with the breed and made it a pious act to raise his hand in any way against them". *Non tali auxilio*. . . .

J. F.

Documenta Pontificia ad Institutionem Liturgicam Spectantia (1903-1953).

By A. Bugnini, C.M. (Rome, Bibliotheca "Ephemerides Liturgicae", Sectio Practica 6. 8°, XI + 213 pp. 9s.)

JUST fifty years ago Blessed Pius X published his famous *Motu Proprio* on Church Music which has had so important an influence ever since. It was, indeed, the first of a long series of Papal documents (probably not yet complete) which have encouraged and guided the

great movement of Liturgical renewal which is so striking a sign of the Church's vitality in our own days.

These documents are to be found collected in this book from many volumes of the *Acta Apostolicae Sedis* and other sources, and are thus made easily accessible to professors and students.

Father Bugnini, who is a professor of the College of Propaganda and a co-editor of *Ephemerides Liturgicae*, rightly emphasizes the importance of doctrinal directives. Thus *Mediator Dei*, which is the culmination of the direction of the Liturgical Movement given by four successive Popes, is printed in full, and is accompanied by appropriate extracts from other Encyclicals. But practical directives also are to be found in this book on such different subjects as the Dialogue Mass, Vernacular Rituals, saying Mass without a server, the Paschal Vigil and the Eucharistic fast. Documents of purely technical interest are omitted, such as the approval of the Vatican texts of Gregorian Chant, etc.

It is significant that 31 out of 57 documents printed belong to the reign of the present Holy Father. The time between the *Motu Proprio* and *Christus Dominus* has been one of considerable growth for the Liturgical Movement, and this growth has accelerated most rapidly in recent years.

Father Bugnini should be congratulated on publishing this useful collection, excellently printed on good paper.

LOUIS BROU, O.S.B.

CORRESPONDENCE

CONFESSION AT THE RECEPTION OF A CONVERT

(THE CLERGY REVIEW, 1954, XXXIX, pp. 255, 319)

Father P. J. O'Mahony writes:

While expressing my thanks to Doctor Wroe for his reply to my letter, may I take the opportunity of making a few comments?

He states: "If the validity of a first baptism normally has in its favour a solid positive probability which is either unopposed . . . or far greater than the opposite probability, the obligation of confession is morally certain." This seems to be a *non sequitur*, as one cannot have moral certainty in a conclusion drawn from premises which are

merely probable. If the validity of a first baptism has in its favour a high degree of probability, the most one can conclude is that the obligation of confession is highly probable. Father Davis says: "It is not true to say that when an opinion is much more probable than its contrary, the lesser probability of this latter vanishes altogether, and ceases to be probability at all. To maintain that would be to do away with probability altogether, because it is of the nature of probability that a more probable opinion is not a certainly true opinion, corresponding with fact; therefore a contrary opinion that is less probable may be really the true one in point of fact; it still retains its own degree of probability." (*Moral & Pastoral Theol.*, Vol. 1, p. 84, Ed. 1943.) Consequently, *even if we grant* a higher degree of probability in favour of the convert's first baptism, it does not follow that the sins committed before his reception are *certain* matter for confession. This opinion is well founded as it is supported by good authority. (Cf. Ballerini, *Opus Morale Magnum*, Tract v, Sect. 1, n. 150; Tract x, Sect. 2, n. 78, and Sect. 5, n. 28, Ed. 1892; La Croix L., VI, pars I, n. 324.) Canon Mahoney states in *Questions and Answers*: "*The Sacraments*:" "If the convert's first baptism is doubtful, his obligation to confess must be equally doubtful; the view that he is not strictly bound to confess his sins is a logical application of probabilist principles" (Question 24). Moreover, he quotes Cappello, *De Poenitentia*. D'Annibale and Bucceroni used the principle "in dubio libertas" and agreed that this could be extended to converts even in places where a positive law insists on the necessity of confession, provided it is applied with discretion and the requirement of a full confession would cause a particular gravamen. (Cf. *Eccl. Review*, XXXVIII, 1908, p. 508.)

St Alphonsus, though he does not speak of converts in particular, seems to exempt them from the obligation by his teaching on doubtful sins (Lib. vi, n. 473). It is true that if converts had committed sins after their first baptism, they could be remitted only by perfect contrition or sacramental absolution. However, the same is true of the doubtful sins mentioned by St Alphonsus, if in fact they have been committed; and therefore, though there is no obligation of confessing these sins, there is the obligation of eliciting an act of perfect contrition or of receiving sacramental absolution, by which they can be indirectly remitted. There is, of course, a slight difference between the doubtful matter of a Catholic and that of a convert. In the first case we doubt if the sins have *really been committed*. In the latter case we are not sure if the sins which have been committed *remain* after the conditional baptism. But surely in each case the doubt really concerns the state of the soul here and now. It is strange that a Catholic is not

bound to confess doubtful matter whereas a convert is obliged even though his circumstances are more difficult. In other words, while a Catholic can use probabilism, a convert is forbidden by positive law to do so. Indeed one could also argue that converts are not obliged because of reasons that excuse from material integrity, e.g. grave harm or inconvenience, certain or probable (cf. Davis, Vol. 3, p. 380) or increased or fostered scrupulosity (op. cit., p. 381).

Doctor Wroe writes: "If the baptism takes place in a sect which uses a valid ritual, the doubt about the previous baptism is largely negative." What do the non-Catholic ministers believe about this sacrament and how do they administer it? If we assume that the ritual is valid in some non-Catholic sects, there is no guarantee that it is used in practice. I know of some ministers who baptize into "the name of Jesus". Others administer the sacrament by dipping the thumb in water and signing the recipient on the forehead. As Father Christie says: "If those who have departed from the See of the Apostles deny, as they undoubtedly have done, the full significance of this Sacrament, and vary seriously in its administration, then their exact observance of the rite instituted by Christ is open to the gravest suspicion. . . ." (*Anglicans Anonymous*, p. 5.) Since there is a slackness in doctrine and discipline in non-Catholic sects one can conclude that there is at least a probable opinion against the first baptism. Furthermore, can we conclude that the baptism administered by non-Catholics in this country is more certain than in other places where the law regarding confession does not exist? If freedom from the obligation is justified on probabilist principles elsewhere, it seems reasonable to hold that the convert's freedom should be in possession in England, until the law can point to a prior claim on account of certain and clear possession.

The view of modern theologians is that this prescription is probably one of ecclesiastical law only. Hence, in view of the grave hardships and apprehensions of our converts in England, it would seem good to petition the Holy Office for uniform discipline, and thereby relieve our converts of a grievous burden which is not suffered by their brethren in other places.

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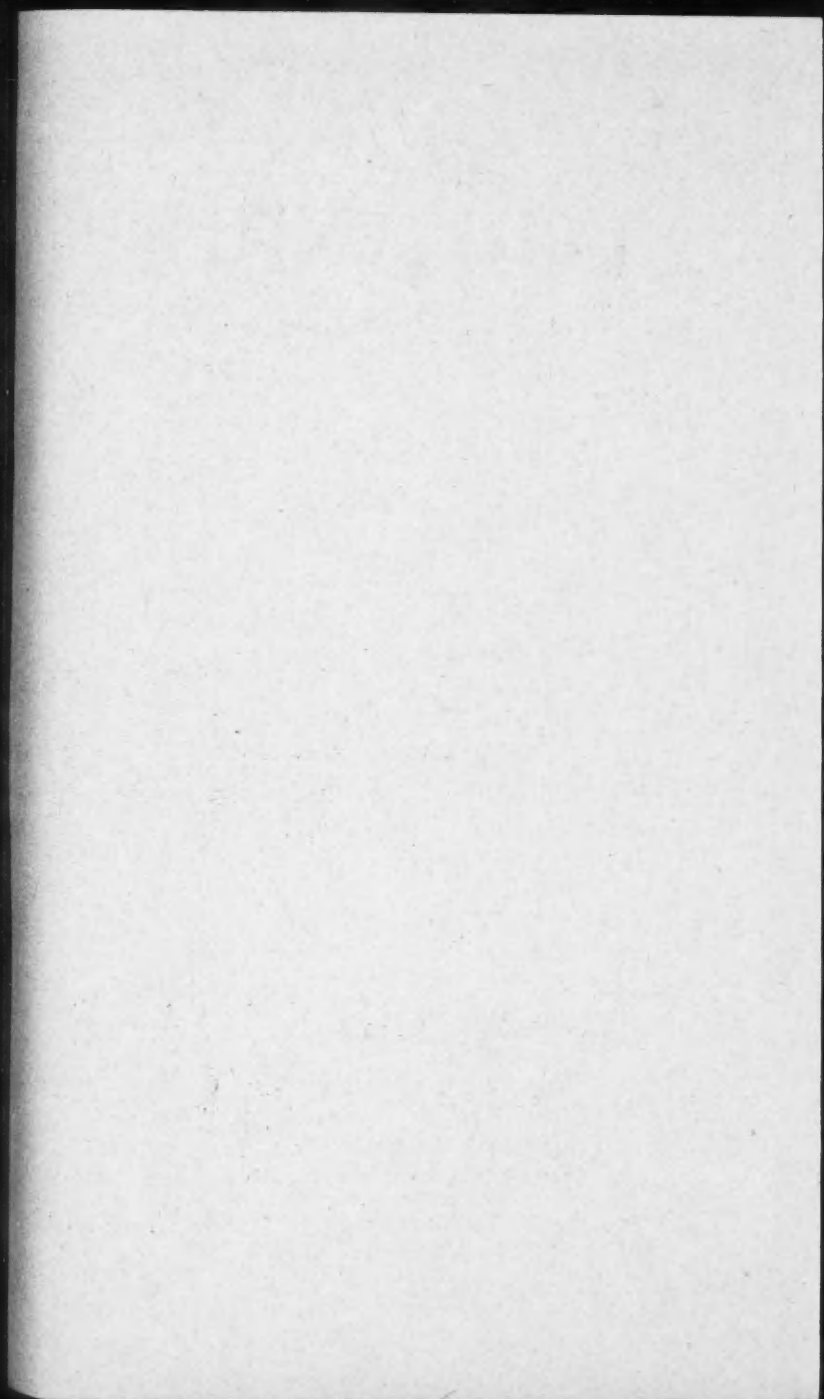
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